

Edw J Wenger
ORIENTAL

CHRISTIAN BIOGRAPHY,

CONTAINING

BIOGRAPHICAL SKETCHES

OF

MS
DISTINGUISHED CHRISTIANS WHO HAVE LIVED AND
DIED IN THE EAST.

VOL. II.

COMPILED BY

W. H. CAREY.

CALCUTTA :

PRINTED BY J. THOMAS, BAPTIST MISSION PRESS.

1850.

169. B. 29.

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CHRISTIAN FREDERICK SWARTZ.

CHRISTIAN FREDERICK SWARTZ was born at Sonnenburg, a small town in the Collectorate of Brandenburg, since the kingdom of Prussia, on the 26th of October, 1726. His father's name was George, and his station in life appears to have been respectable. The family name of his mother was Gruner. This pious woman died during his infancy; but on her death-bed, she in the most solemn manner informed her husband and the pastor who attended her, that she had dedicated her son to the Lord, and obtained a promise from them both that he should be trained up in the remembrance of this sacred destination; and that if he should in due time express a desire to be educated for the ministry they would cherish and promote it to the utmost of their power.

At the age of eight years young Swartz was sent to the principal grammar school at Sonnenburg, where, together with the elements of classical learning, he received many good impressions from the moral and religious instructions of its rector, Mr. Helm. This excellent person particularly enforced upon his pupils the importance of private devotion, and encouraged them to offer up their petitions in language suggested by their own feelings. Swartz afterwards declared, that even at that early age, he used frequently to retire from his youthful companions into solitude, and there pour out his heart before God; that he found this practice highly beneficial, and that when conscious especially of having acted wrong, he could never regain tranquillity of mind until he had earnestly implored the divine forgiveness.

On the removal of Mr. Helm by his entrance on ministerial duty, his successor neglected the religious improvement of his scholars, and Swartz became comparatively indifferent. He was about this time con-

man who examined him, was too easily satisfied with the mere verbal replies of the catechumens to his questions on the catechism, without impressing upon them the necessity of giving up the heart to God.

Having now acquired as much knowledge of Latin and Greek as the school of his native place could afford him, together with the rudiments of Hebrew, he was sent to an academy in the neighboring town of Custrin, to pursue his studies and to be qualified for the ministry. While at this place, happily for his future improvement, he became acquainted with one of the Syndirs, who had formerly been a student at Eralle. The daughter of this gentleman, who appears to have taken a lively interest in the young scholar, endeavored to point out to him his previous errors, and to convince him of the importance of greater decision of character. She lent him several books, among which was the remarkable narrative of the rise and progress of the Orphan House at Glaucha, near Halle, entitled "Demonstrations of the Footsteps of a Divine being yet in the world," by the celebrated Augustus Herman Francke. This extraordinary work made a deep impression upon his mind. It first inspired him with a wish to visit Halle, and proved in fact, the turning point of his future destination.

In the year 1746 Swartz proceeded to Halle, with a view of attending the grammar school of the Orphan House; but his distinguished countryman Schultz, who had returned from the Madras Mission three years before, and was then residing at Halle, advised him to enter the university at once, as he had attained his 20th year, and was already sufficiently grounded in elementary knowledge. He accordingly followed this advice, and diligently attended the lectures of the Professors Baumgarten, Michælis, Knapp and Freylinghausen at the Orphan House. While pursuing his studies there, he was chosen to be preceptor to the Latin classes, and to assist in the evening assemblies for prayer, appointed by the venerable founder to be held with the attendants and servants of the institution. These pious employments were highly beneficial to him; and together with the instruction which he received at the devotional meetings and his intercourse with Professor Francke, confirmed him in the determination of devoting himself to God, and established him in that truly Christian course, the excellence of which his subsequent life so strikingly displayed.

It was at this time in contemplation to print a new edition of the Bible in Tamul at Halle, under the superintendence of the late missionary Schultz. In connection with another of the students Swartz was recommended to acquire some knowledge of Tamul, in order to qualify him to assist in correcting the press. Though the intended edition of the Bible was not eventually carried into execution, this study

occupied the attention of Swartz for several months, and probably first directed his mind towards the sphere of his future labors. While thus engaged Swartz learned that Professor Francke was making enquiries for new missionaries to India, and though the idea of such an employment had but recently occurred to him, he determined, if he could obtain his father's approbation, to offer himself for that important work. For this purpose he made a journey to his native place. But here everything seemed unfavourable; for being the eldest son, he was considered the chief prop of the family, and no member of it would believe that his father could be brought to consent to such a project. Swartz however, stated his wishes, together with the motives which influenced him, with great seriousness and solemnity to his father, who instead of putting an immediate negative upon the proposal, as had been expected, replied that he would take two or three days to consider of it, and fixed a time for declaring his determination. The important day arrived, and the family waited with divided anxiety for the decision; the young candidate for this arduous undertaking afraid of a refusal, though not afraid of a consent. At length, his father came down from his chamber, gave him his blessing, and bade him depart in God's name, charging him to forget his native country and his father's house, and to go and win many souls to Christ. Having thus obtained his dismissal he hastened his departure, and generously resigning his patrimony to his brothers and sisters, he returned to Halle. A few days afterwards an advantageous offer was made to him of entering upon the ministry at home, but he felt that the die was cast, and that having deliberately put his hand to the plough, it did not become him to look back.

On the 8th of August, 1749, Swartz set out for Copenhagen, for the purpose of receiving holy orders, accompanied by two other new missionaries to India, Messrs Poltzenhagen and Huttemann. After the ordination they returned to Halle, and every preparation having been made for their voyage, the three missionaries took leave of their friends, and it being intended that they should proceed to India by way of England, they repaired to Helvoetsluys, where they embarked, and reached Harwich on the 6th of December; the next day they pursued their journey to Colchester, and on the 8th arrived in London. There they remained six weeks, during which time they were diligently employed in learning the English language, and in preparing for their important destination.

The directors of the East India Company having at the request of the Society for Promoting Christian Knowledge, kindly granted the three missionaries a free passage on board the *Lynn*; they embarked on board

at Deal, on the 29th of January, 1750. Meeting with an accident, the vessel taking the ground very heavily off Falmouth, and afterwards meeting with a storm, they put into that port, where they were detained by contrary winds for a month. On the 12th of March, they again started, and after meeting with some bad weather, and some sickness, on the 13th of July, came in sight of Ceylon. On the night of the 16th they cast anchor off Cuddalore, and on the following morning were welcomed by Mr. Kiernander, the Society's missionary there.

The occupations of the missionaries on the voyage are thus described by Mr. Swartz :—"Every morning and evening, and frequently during the day, we stirred up ourselves by joint prayer and meditation on the Holy Scriptures, by which God graciously refreshed us. Afterwards, each of us, apart, used either to meditate on some passage of scripture, or read some other devotional book. From 11 to 12 we practised reading English together, besides what each afterwards used for himself. The German Mission accounts, hitherto edited, five volumes and a half, we have partially perused. Mr. Niecamp's Abridgment, and the first volume, we have nearly read through. This occupation we have found to be of great advantage."

On the 24th of July, the Rev. Senior of the Danish missionaries, Mr. Wiedebræck, came over from Tranquebar for them, and seven days after they arrived at their station in perfect health. "Our present occupations," wrote Mr. Swartz a short time after, "can be described in a few words. At seven in the morning we begin and practise Tamul almost the whole forenoon. Three days in every week Mr. Maderup comes to us at 10, and gives us a lesson in Portuguese. From 2 to 3 in the afternoon we again read Tamul. Afterwards every one remains alone till 5. From 5 to 6 I and dear brother Huttemann practise speaking Tamul. We have Christopher with us, who affords us wonderful help in that language, because he talks German fluently; and where we make mistakes he corrects us." The providential escape of Swartz and his brethren from shipwreck crowned the mercies of their voyage. The vessel in which they sailed was lost in the river soon after their landing at Cuddalore.

Such was the diligence with which Swartz pursued the study of Tamul, that on the 23d of November, that is, in less than four months after his arrival in India, he preached his first sermon in Ziegenbalg's church. And now having attained the requisite knowledge of the language he entered vigorously upon the discharge of the various duties of the Mission. "Soon after the commencement of the new year" (1751)

them. At the same time I made almost daily excursions, and spoke with Christians and heathens, though as may be easily conceived, poorly and falteringly. However God helped me from day to day. After I had thus practised reading and speaking for nine months, I began the first preparation on the 26th May, 1751, and finished it on the 2d July, when I baptized most of the converts. Each of my brethren was occupied with a small number for holy baptism. When, therefore, ten days afterwards, another party came I began the second preparation on the 12th July, and ended it in six weeks. With these souls I hope the Lord has not permitted me to labor in vain. The increase this year is very pleasing, consisting of 400 in the Tamul congregation, including 159 children, partly of Christian, and partly of converted heathen parents; though the real blessing does not amount to the whole of that number. God send forth faithful laborers, for the harvest is indeed great."

In 1752, Mr. Swartz, conducted three numerous preparations for baptism and continued his excursions among the neighboring villages. In the next year a dissension arose between the papists and heathens of Tanjore on account of some usages. The Rajah having been informed of it, treated the Roman Catholics with great severity; upon which many of them renounced Romanism. After this the Romish Christians in the Tanjore country were very roughly handled; and in their sufferings the Christians of the Danish Mission were made to share in several places.

On 18th February, 1754, Messrs. Kohlhoff and Swartz made an excursion *on foot* to Cuddalore, preaching to the natives in every town and village in their way; on the 9th of March they returned to Tranquebar, greatly encouraged by the events of their journey, and the communion they had enjoyed with the brethren at the stations.

Hostilities were now raging in the Carnatic between the French and English, who were contending for the superiority in India, in which several of the native princes were involved. The interior of the country was in consequence much disturbed, particularly by the incursions of the Mahrattas, who supported the French interest. The ravages of these predatory troops, spread desolation and alarm wherever they appeared, and the poor Native Christians participated in the general distress; but though the operations of the missionaries were occasionally impeded, and eventually those who were stationed at Madras and Cuddalore suffered considerably, Mr. Swartz continued his usual labors and excursions.

both to act as their chaplain, and to promote the civilization and conversion of the natives. He collected much information and began to converse in the language of the islands, when a short illness terminated his valuable life on the 28th of November following, in the flower of his age. His labors in the Portuguese congregation and school at Tranquebar, fell to the share of Mr. Swartz, till Mr. Dame was qualified to undertake them.

The French, in consequence of the success of some of their military enterprizes in this and the two following years, were now indulging the hope of becoming masters of the greater part of India. This encouraged the Roman Catholic priests, to reproach and threaten the Native Protestant converts, and even stimulated them to some acts of open violence. In addition to this source of uneasiness, a dispute between the Danish Government and the Rajah of Tanjore, led to an incursion into the Danish territory, in which the poor Christians suffered depredation, and the Mission Church at Poreiar was considerably injured. Notwithstanding these adverse circumstances the missionaries were encouraged in their work by the reception into the church at Vepery, this year, of three Mahomedans, who were the first fruits to Christianity of that class of natives on the coast of Coromandel.

Early in 1758, Messrs Kohlhoff and Swartz visited Negapatam, about twenty miles south of Tranquebar—they proceeded by a circuitous route through the country, in order that they might have more frequent opportunities of addressing both Christians and unbelievers. On their arrival at Negapatam they preached continually, both in Tamul and Portuguese, and more than once to about two hundred Germans of different ranks, who were earnestly desirous of Christian instruction. They visited the Lazaretto, where a number of lepers were supported at the expense of the Dutch E. I. Company, and gave those unhappy persons a suitable exhortation. The good effects of the visit to Negapatam were soon so apparent in awakening a concern for religion in the minds of many of the German Protestants, that at their earnest request Swartz accompanied by Mr. Klein, made a second journey to that station in April following. They were most cordially welcomed by both Europeans and Natives, and spent a week preaching and distributing tracts, and departed rejoicing at the evident proofs, afforded by many of every class, of their cordial reception of the word of God. At the close of their farewell discourses, the Europeans presented the missionaries with a collection for the poor at Tranquebar, amounting to upwards of thirty-two pagodas, great part of which was contributed by the Dutch soldiers. And the governor assured them of his readi-

promised to build a church for the use of the native Christians—a promise which in less than a year afterwards, was faithfully fulfilled, when a building for this purpose was dedicated in the presence of two of the Tranquebar missionaries.

The year 1758 was a critical year to the British power in India, and to the Missions at Cuddalore and Madras. During the night of the 28th of April, the French landed a body of troops near Fort St. David, which being joined by others from Pondicherry, ravaged and plundered the neighboring towns and villages in the most cruel manner. Many of the Roman Catholics fled to their adjacent church near the Governor's garden-house, where they trusted that as brethren in the faith with the French, they should be safe. Some one, however, among the invading party, having reported that these were the English Protestant missionaries, and that it was their church, the poor Romanists who had taken refuge in it were inhumanly massacred, and the church razed to the foundation. In the meantime the Protestant missionaries were, by the good providence of God, safe within the walls of Cuddalore.

On the 1st of May, the French troops approached Cuddalore, and the walls being very low and weak, it was apprehended that at the rising of the moon at midnight, they would storm the town. They were however spared the horrors of an assault, and early the next morning a French officer brought a summons to the garrison to surrender the place on capitulation. The English commander of the fort afterwards sent a note to the missionaries, advising them to accompany his messenger to the enemy's camp, in order to request the French general to take them under his protection. This advice they thankfully adopted, and followed the flag of truce by a circuitous route through the country, which had been laid waste in every direction by the French cavalry. At length they reached the choultry where the commander-in-chief, the unfortunate Count Lally had fixed his headquarters. He immediately assured them that they had nothing to fear, and that he would afford them every protection. His own regiment being nearly all Irish, the officers spoke English, and Col. Kennedy accompanied the missionaries some distance on their return.

Cuddalore being quite unequal to a defence against so considerable a force, and being entirely open towards the river, the Governor of Fort St. David agreed to the proposed capitulation, and the town was in consequence delivered up to the French. The captain of the Grenadier company of the regiment, Lorraine, received orders from

ham, gave orders to his hussars to protect them. The latter officer, about two years afterwards quitted the French service, and retired to the Mission at Vepery, where he died in 1761, a true Christian.

As soon as the capitulation was signed, the missionaries sent a messenger to their brethren at Tranquebar, informing them of their melancholy situation, and requesting some country boats for transporting the Mission property, as it was supposed that all the inhabitants would be required to take an oath of fidelity to the French Government, and it was no longer expedient to remain at their present station. The next day the English garrison marched out of Cuddalore, and some French officers took up their quarters at the Mission houses. In the course of the day Count Lally himself visited the missionaries and conversed with them in English, inquiring what countrymen they were, whether Lutherans or Calvinists, wherein their functions consisted, and how far they had succeeded in making converts. He gave them passports and granted two country boats, which had arrived from Porto Novo with provisions for the French troops, to transport their goods. With much difficulty they contrived, amidst the confusion around them, to get their property on board. The missionaries then assembled their little Christian flock, and kneeling down commended them to the Lord, praying that he would guide and protect them.

Many Christians and other natives, with their families, were allowed to accompany the missionaries on leaving Cuddalore. In the evening they arrived at Porto Novo, where they were cordially received by the Dutch resident; and at noon the next day at Devi Cottah, where the English gave them a most hospitable welcome. On the 8th they reached Tranquebar, where houses were assigned to them by their kind brethren: the native Christians were lodged for the present in the paper-mill at Poreiar, and the Cuddalore children were received into the Tamul school. The two missionaries insisting on taking a share in the labors at Tranquebar, Mr. Kiernander assisted in the Portuguese, and Mr. Huttemann in the Malabar congregations. The early departure of the missionaries and the converts from Cuddalore, appears to have been highly providential; several Jesuits from Pondicherry, with a party of their followers, having arrived the next day, and on finding they had escaped, expressed their disappointment, as well as great displeasure against Count Lally for having granted them a safe dismissal.

Most of the native converts having left Cuddalore, some having retired to Tranquebar, and others to Madras, Mr. Kiernander perceived no immediate prospect of being able to return to his former station, and in consequence felt it to be his duty to engage in some new sphere

of labor. After mature reflection and consultation with his brethren, it was resolved that he should endeavour to establish a Mission in Bengal. For this purpose he proceeded to Calcutta in September, 1758; and notwithstanding many difficulties and discouragements, he labored there for some years with exemplary piety and diligence, and with considerable success. Mr. Huttemann remained at Tranquebar till September, 1760, when he returned and resumed his labors at Cuddalore, which had been retaken by the British army. There among other instances of the divine blessing upon his ministry, he was the instrument of converting a Pandaram of the highest caste and of great respectability and learning, in Tanjore.

The French army approached Madras in November, availing itself of the monsoon, during which the English fleet could not remain on that station. The missionaries at Vepery, Messrs. Fabricius and Breithaupt, observed, in consequence, a day of penitence and prayer; humbly deprecating the approaching visitation, and imploring the divine protection in behalf of the English Government, and the army, the country and the Mission. On the 6th of December, the French began to invest Madras, to the disappointment and surprise of numbers who had intended to retire, among whom were the missionaries, who had made every preparation for transporting themselves, and their property to Pulicat, not expecting the enemy to be so close. On the 12th the French army advanced, and after firing a few rounds, the English retreated into the fort. Scarcely had this movement taken place, when the Mahomedan irregular cavalry of the French army galloped over the plains; and listening to no representations of the missionaries, forced their way into their houses, and robbed and plundered them of every thing. At length they approached the church in which great numbers of men, women and children, had taken refuge. Here they compelled the native men to give up their clothes and turbans, and the women their necklaces and earrings. The native Christians fled across the river into Madras, to which Mr. Breithaupt and his family also escaped, while Mr. Fabricius, escorted by a friendly Roman Catholic trooper, whom he met among the plunderers, proceeded to the French camp. It was late in the evening before he could obtain from Count Lally the desired protection. As soon as Mr. F. had obtained a soldier to protect him, he returned to Vepery, where he found every thing in the utmost confusion; most of the Mission furniture, their provisions, books, clothes, and utensils, had disappeared. Their manuscripts and correspondence, though scattered in every direction were happily preserved; and some of their more useful books were afterwards discovered. Some have been found since, but the

George, sent Messrs. Fabricius and Breithaupt a present of money, linen and clothing ; and then the providence of God watched over them and supplied their wants.

Very early on the 14th of December, the French army defiled past the Mission house towards the northern suburbs of Madras, compelling two youths of the Christian congregation to accompany them as guides. A strong detachment from the fort here attacked the French, but the English were repulsed with considerable loss. The French plundered the Black Town, and commenced the siege of Fort St. George. To avoid the difficulties and dangers attending such a scene, the missionaries, about Christmas, together with many of their converts, left Madras, and proceeded to Pulicat, where they were hospitably received by the Dutch authorities. In the meantime, Count Lally urged the siege of Madras, with the feeble means which he possessed, and about the middle of February, 1759, a breach having been made in the walls, notwithstanding the utmost efforts of Governor Pigot and the English commander, the veteran Major Lawrence, preparations were making for the assault ; when, on the 16th, the very day which had been fixed for the purpose, an English fleet unexpectedly arrived off Madras, and in two hours the French officer commanding in the trenches, received orders to abandon the siege. The next day the French army retreated from Madras, and in the course of a few weeks, the missionaries returned to their peaceful and beneficent labors. The victory of Colonel Coote at Wandewas, and the subsequent capture of Pondicherry, defeated the last hopes of the French in that quarter, and established the British ascendancy in the Carnatic.

While the operations of the missionaries at Cuddalore and Madras, had been thus painfully interrupted and suspended by the hostilities between the French and English, Mr. Swartz and his colleagues at Tranquebar were pursuing their accustomed labors in comparative tranquillity. Early in 1760, some Christians at Colombo and Jaffnapatam, having expressed an earnest desire for a visit from some of the Danish missionaries, for the purpose of instruction and spiritual edification, Mr. S. and two of his brethren paid them a visit, as well as Negapatam, Jaffna, Point de Galle, Point Pedro, and other stations, confirming and baptising many converts, and having great cause for encouragement. On this visit he spent more than three months, during one month of which he was seriously ill at Ceylon. Early in 1761, Swartz and Kohlhoff undertook a journey to Cuddalore and Madras, at both of these places they were very kindly received—they preached frequently and

Trichinopoly, preaching both to Christians and heathens. At Tanjore he was permitted to explain the doctrines of the gospel, not only in the city but even in the rajah's palace. The rajah was present (though not visible) and heard him discourse on religious subjects. On his return from this expedition, though Tranquebar still continued for sometime to be nominally the place of his residence, Trichinopoly and Tanjore began from this period, to be the chief objects of Swartz's attention. He visited Trichinopoly shortly afterwards again, and during this visit he became known to Mahommed Ali, the Nabob of the Carnatic. In 1766 Swartz removed from Tranquebar to Trichinopoly, which henceforward became the principal sphere of his missionary labors.

At Trichinopoly he had much to do with very narrow means—his whole income was ten pagodas per month, or about 48*l.* per annum, and he had no other fund to begin a new establishment. Let us see then how he managed with this income. He obtained of the commanding officer of the fort a room in an old Gentoo building, which was just large enough to hold his bed and himself, and in which he could barely stand upright. With this apartment he was contented. A dish of rice and vegetables dressed after the manner of the natives was what he could always sit down to cheerfully; and a piece of dimity dyed black and other materials of the same homely sort, sufficed him for an annual supply of clothing. He preached to the natives incessantly, both in the town and in the villages around, and was not long without a congregation of converted Hindoos; and among them three or four who were capable of instructing others, whom he therefore entertained as catechists and contrived to maintain out of his little income!

But these were not his only labors at Trichinopoly. He found there a large English garrison without a chaplain; to these also, he sought to be of service by every means in his power. To them he at first undertook to read the service on Sundays, and also sermons of evangelical English divines, but when he had attained a perfect knowledge of English he preached to them extempore, and commanded the utmost attention in his auditory. At first he prevailed upon the men to meet in a large apartment in an old Gentoo building; but in time the garrison resolved to subscribe to erect them a church; and a very handsome, lofty and roomy structure was soon erected: it was capable of holding from 1500 to 2000 persons. Adjoining the church Mr. Swartz afterwards built a Mission-house, and an English and Tamul school.

The peace which had subsisted for some years in the south of the peninsula, was in 1767 disturbed by the ambitious designs of the celebrated Hyder Ali. This extraordinary man, warlike and bold,

and military talents, and partly by stratagem and intrigue, had raised himself from an obscure and private station, to the sovereignty of Mysore, and evidently aimed at a more extensive dominion. His rapid progress at length alarmed the great powers of Southern India ; and an alliance was formed between the Mahrattas, the Nizam Ali, Subahdar of the Deccan, at whose disposal the English agreed to place an auxiliary force to check the further advance of the Mysorean prince. The contest was carried on with the fluctuating policy and varying fortunes incident to Indian warfare. During the early part of it Swartz's friend, Col. Wood, distinguished himself by successfully repelling Hyder with a small body of troops against a very superior force, at the fort of Mulwaggle, though he was at a subsequent period unable to maintain his ground against that active and enterprising enemy. In the course of the two years during which the war continued, many opportunities were afforded to the pious missionary of exercising his Christian benevolence in attending the sick and wounded from the English camp, near Trichinopoly. Early in 1768 Swartz paid a visit to his brethren at Tranquebar, preaching to the people on his journey.

In the beginning of March, 1769, Mr. Swartz attempted a journey to Tanjore ; but he had not proceeded far before the enemy's army approached Trichinopoly and burnt a great part of Ureiur. Messengers were in consequence despatched to him and his companions, apprising them of their danger. " I turned back," he says, " and beheld Ureiur in flames. God be praised for his gracious protection !" The ravages of war, however, having happily terminated in April, by a treaty of peace between Hyder Ali and the Madras Government, Swartz resumed his intended journey and arrived at Tanjore on the 20th of that month. The most important result of this visit was Swartz's introduction to the rajah Tuljajee, a Hindoo prince, with whose history that of Swartz is henceforth so intimately interwoven. The rajah Tuljajee was at this period in the prime of life, of good natural talents, and of mild and dignified manners ; indolent and self-indulgent, like the generality of Hindoo princes, but not at that time tyrannical or oppressive ; and though too much under the influence of the brahmins, tolerant and liberal in his views of religion. His first interview with Swartz made a favorable impression upon his mind, which led to the kindness and confidence which ever afterwards distinguished him.

Mr. Swartz remained at Tanjore about three weeks during this visit, and then returned to Trichinopoly. A few days afterwards the rajah

“I thought he would have stayed with us ;” and on being reminded that he had not desired him to remain, he replied, “It is my most earnest wish that he would continue here.” Captain Berg having informed him of this favorable disposition of the rajah, Mr. Swartz consulted his brethren at Tranquebar, Cuddalore and Madras, as to the best mode of proceeding, who unanimously advised him to return to Tanjore without delay in order to ascertain what the rajah’s views really were. Accordingly in the month of June he proceeded thither, had a second interview with the rajah, and obtained an unlimited permission to enter the fort whenever he was disposed. Swartz availed himself of this, and preached the gospel through the length and breadth of the fort. It was said, that when speaking one day before the palace, the rajah stationed himself in an upper room and after listening to his address, observed, “He makes out our gods to be downright demons! We must keep him here to instruct this foolish people.” Upon another occasion when near the palace, the king sent to desire him not to quit the fort, as he wished to speak with him. Upon this a number of brahmins and others belonging to the court hastened to the palace, and Swartz prepared himself for the interview ; but the chief brahmin, who had the control of the revenue, came and diverted the king from his purpose. He sent, however, to tell him that he would speak to him in the evening ; but again he was prevented. “The poor king,” he observed in a letter to Dr. Francke, “sits, as it were, in a prison. His officers deceive him and the whole country, and resist to the utmost the settlement of a missionary here. Many,” he says, “even of the brahmins themselves said, that the king would gladly have had me with him, but he was afraid of the people around him. The great about the court saw, with regret, that he was desirous of detaining me, being fearful lest their corrupt practices might be exposed. At length I visited one of his principal officers, and after declaring to him the gospel of Christ, I begged to make my humble salam to the king, and to ask what was his purpose with regard to me ; that I was come at his gracious summons, ready to serve him from my heart in the cause of God ; but that as I had an engagement at Trichinopoly, it would be necessary that some one should take charge of my duty there, if I were to remain at Tanjore. I requested therefore to know the king’s intention.” The answer which Mr. Swartz received the next day was that he might return for this time to Trichinopoly, but that he was to remember that the king looked upon him as *his padre*. “Many,” he writes, “of the common people were grieved that the king should allow himself to be hindered by his servants from detaining me near him.” In the month of July therefore he returned to Trichinopoly.

and resumed his ordinary labors among the heathen and Christians of that city.

The year 1770 was spent like the preceding, in diligent labors among the heathen and others in Trichinopoly, Sirengam, and the surrounding villages. He also paid a visit to Tanjore, which was rendered remarkable by an extraordinary excitement being created among the Papists in that province, who requested him to hold a conference with their priest on the doctrines of Christianity, in their presence. Swartz in no ways loath, met at the appointed time, but the priest was not in attendance; Swartz would not allow the opportunity to go by without a word of exhortation to those assembled, and some of his hearers expressed their conviction that if a missionary were settled at Tanjore many would attach themselves to the truth.

The record of the year 1771 consists principally of a war between the English and Tanjore. It was occasioned by an attack which the rajah of Tanjore had made early in the year on the polygar of one of the Marawars. These being alleged to be dependencies of the Carnatic, the nabob appealed to the government of Madras as guarantees of the treaty between him and the rajah, and urged them to insist on the latter relinquishing his design on Marawar. The real object of the nabob was doubtless to embrace the opportunity of becoming possessed of Tanjore, to which, however, he had not the shadow of a claim, except in his own unjust and inordinate ambition. The king of Tanjore refusing to comply with the demand of the nabob, the English army under General Smith, marched from Trichinopoly and arrived before Wallam, a fortress of considerable strength, and one of the bulwarks of Tanjore, on the 16th of September. The operations proceeded slowly, but on the 27th October a treaty of peace was signed by the nabob with the rajah, and hostilities for the present ceased. Swartz writes—"Idolatry in the Tanjore country is very deeply rooted; and to overthrow it gradually, who knows, but God may use the present affliction?" referring to the above war.

At the beginning of the following year, 1772, Swartz gratefully acknowledges his preservation from the effects of a lamentable event, which proved fatal to many around him. This was the explosion of the powder magazine in the fort, on the afternoon of the 14th February. "By this calamity," he writes, "many Europeans were killed and wounded, and a much greater number of the natives. The whole street was covered with the massive stones of which the magazine was constructed, with men prostrated beneath them. Besides the powder which exploded a multitude of shells and cartridges descended like

balls flew into the room next him ; but amidst the surrounding danger, both he, his catechists, school children, and members of his congregation, providentially escaped unhurt.

Early in March, Swartz proceeded to Tanjore, accompanied by three of his catechists. On the day after his arrival, the king having heard that he had been explaining the doctrines of Christianity to his officers and servants in the palace, desired to hear him himself. He was accordingly conducted to a shady tree in the court before the king's apartment, who, before he was aware, approached him, holding a yellow umbrella. "At first," he says, "I did not recognise him, as he was very thin compared with his robust appearance when I saw him two years before. Having made a low salam to him :— 'Padre,' he said, 'I wish to speak with you privately ;' and led me to a detached court. We had been together only a few minutes, when the great brahmin, who might be called the court chaplain, joined us. The king prostrated himself to the ground, and afterwards stood before him, with folded hands, while the brahmin placed himself on an elevated seat. The rajah gave me a sign to address the brahmin, who also expressed a wish to hear the discourse which I had delivered in the palace the preceding day. I then directed him to the Supreme Creator and Preserver of all things, and to the worship worthy of him, pointed out the folly of adoring images, and departed men, urged the depravity of mankind, and exhibited the mercy of God in Christ, and the method of salvation by repentance and faith in the Saviour. The brahmin listened in silence, and I was desired to withdraw a little." Refreshments were afterwards brought ; and while Swartz was partaking of them the king asked him many questions respecting the nature of repentance, the sin of drunkenness, &c. Notwithstanding his Christian boldness and fidelity, it is evident that Swartz had conciliated in no common degree, the confidence of the rajah, and that he was anxious to see and hear him as often as his superstitious dread of offending the brahmin permitted. Intending to marry the daughter of captain Berg to another European officer in his service, he desired that they might be previously examined and instructed in christianity. At the end of a fortnight, the day for their marriage was fixed ; and the king, having expressed his wish to be present at the ceremony, the bridal party met towards evening in the open air, in front of the female apartments in the palace. On this singular occasion, Swartz began the service with a hymn, then prayed, after prayer a sermon in Malabar, in which he explained the duties of man and wife. The king and his first people stood round, bearing with attention, and his

In the following year, 1773, the Madras government having determined to assist the nabob of Arcot in dethroning the rajah of Tanjore, an army marched for this purpose from Trichinopoly on the 3d August, and on the 17th the English troops entered the fort of Tanjore, the rajah and his family being taken prisoners. The effect of this change in the government of Tanjore was unfavorable to the influence of Swartz, and to the progress of his Christian labors in that quarter. The nabob and his sons, though personally civil, were unfriendly to the exertions of the able and zealous missionary, and the building in which divine service had been performed, appears to have been destroyed during the suspension of the rajah's authority in Tanjore.

In the course of the succeeding year Mr. Swartz undertook a journey to Madras for the express purpose of obtaining from the nabob a spot of ground at Tanjore, on which to build a small church; but the grant was refused. Business having called him to Madras a second time, he repeated his application, but it was again civilly declined. On both these journies, he observes in a letter from Trichinopoly, dated January 21st, 1775, he conversed freely with the natives, the generality of whom appeared to be more and more convinced of the divine origin of christianity. "Many of the best families," he says, "would not hesitate to become Christians, could it be shown how they might maintain themselves. But the difficulties are now greater than when Tanjore and the Marwar country had their own princes and governments."

The deposition of the rajah of Tanjore, and the assumption of his country by the nabob of Arcot, having been the sole act of the Madras government, was, after a considerable interval, the subject of serious discussion in England. Notwithstanding all the efforts of the nabob, the voice of justice prevailed, and an order was sent out from the Court of Directors, to restore the rajah to his former authority. The President of Fort St. George, was in consequence recalled; and, in April 1776, the restoration of Tuljajee, under certain conditions, highly favorable to the British interests, was proclaimed at Tanjore. This event led to the renewed and more beneficial intercourse of Swartz with the rajah and his kingdom.

From this period, (1778,) Tanjore formed the chief residence of Swartz, though he occasionally visited Trichinopoly, and superintended the missionary proceedings at both places. Through the munificence of Major Stevens who had been stationed at Tanjore, a temporary building was erected in the fort in place of the church which had been destroyed: in this Swartz officiated regularly; but the congregation increasing rapidly, Swartz thought it necessary to erect a larger building; this through the support of general Munro and the Madras govern-

Upon more than one occasion Mr. Swartz had been solicited to act as a medium of communication between the English government and the native princes of Hindostan; in this year (1779,) he was requested by the Madras government to go on a confidential mission to Hyder Ali at Seringapatam, to ascertain his actual disposition with respect to the English, and to assure him of the pacific intentions of the English. The unexpected proposal, as may readily be imagined, surprised and perplexed the good missionary. "I requested time," he says, "for reflection, intending to lay the case in retirement before God. It immediately occurred to me that it was in more than one respect an undertaking of danger." It was indeed truly such, both from the nature of the country through which he was to pass, and from the fierce and perfidious character of the despotic chief whose territories he was about to enter. "Having implored wisdom from above, I thought it," he continues, "my duty not to decline the proposal." The grounds which determined him were, that it was a mission of peace; that it was not attended with any political intrigues; that it would enable him to announce the gospel of God the Saviour in many parts where it had never been known before; and that he might by undertaking the journey give the English government, which had shown him repeated kindness, some marks of his gratitude. "But at the same time," says he, "I resolved to keep my hands undefiled from any presents, by which determination the Lord enabled me to abide; so that I have not accepted a single farthing, save my travelling expenses.

On the 1st of July, 1779, he set out from Trichinopoly on his important and honorable mission, accompanied by his able catechist Sattianaden. They travelled over steep mountains, and awful precipices, the abodes of tigers and banditti; and after meeting with many delays, at length, on the 25th of August reached Seringapatam. When admitted to an audience with Hyder Ali, he was requested to sit next to him on the floor, which was covered with the richest carpets. Hyder listened to all he had to say, expressed himself in a very frank and open manner, and told him, that notwithstanding the Europeans had violated their public engagements, he was willing to live in peace with them. "I then," adds Swartz, "took my leave; and on entering my palankeen, I found three hundred rupees, which he had sent me to defray the expenses of my journey." The conscientious missionary wished to decline this present, but was told by Hyder's officers that it would endanger their lives if they presumed to take it back. He then expressed his desire to return it in person; but he was informed that it was contrary to etiquette, to re-admit him into their master's presence, after having had his audience of leave, or to receive any

written representation on the subject ; and that Hyder, knowing that a great present would offend him, had purposely limited it to the lowest amount of travelling expenses. On his return to Madras, "having been furnished," says this disinterested man, "with all necessaries by the honorable board, I delivered the bag containing the three hundred rupees sent by Hyder to them, who desired me to keep it. Thus urged, I requested their permission to appropriate this sum as the first fund for an English orphan school at Tanjore, hoping that some charitable people would increase it."

Hitherto the health of Swartz had been vigorous and unimpaired. In the course of the following year he complained of pain in the shoulder and side, which indicated something of the disorder so prevalent in India, but which happily soon subsided.

Notwithstanding the pacific mission of Swartz to Seringapatam, and the assurance of Hyder Ali of his anxiety to preserve peace with the Madras government, jealousy, and doubtless just dissatisfaction as to some of their proceedings, his own ambitious views, and the intrigues of the French, at this crisis again at war with England, and of several of the native powers, combined in the course of a few months after Swartz's visit, to induce him to throw off the mask, and to commence hostilities against the English. In the month of June 1780, Hyder invaded the Carnatic with an army of nearly 100,000 men: his cavalry overran the country with the most frightful rapidity, and spread ruin and desolation in every direction. Every day brought fresh intelligence of his conquests and devastation; but such was the apathy of the ruling party in the council at Madras, that they could not be convinced of the approaching danger, until black columns of smoke, mingled with flame, were discovered within a few miles of Madras. A party of Hyder's horse committed ravages even at St. Thomas' Mount, and the inhabitants of the open town began to take flight. The three succeeding years were distinguished throughout the Carnatic, and the south of India, by the complicated horrors of war, desolation and famine. The sluices which irrigate the country, being destroyed by Hyder's troops, and the inhabitants having no security for their crops, did not sow their fields, and consequently could reap no harvest. They forsook the country, and fled in crowds to the towns, where the scarcity rose to a fearful height. During this long and trying period of visitation and calamity, the prudence and foresight, and the pious and active benevolence of Mr. Swartz, were eminently conspicuous, both in providing for the support of those immediately dependant upon the mission, and in alleviating the distress and misery of multitudes of the

The Madras government was but ill prepared for the formidable attack of the Mysorean chief. Their treasury was exhausted, their councils divided, and their native allies but little to be trusted. Several of the forts held by the troops of the nabob were surrendered, after a slight resistance to the enemy. A detachment of English troops, under Col. Baillie, in attempting to join the commander-in-chief, Sir Hector Munro, was cut off; the greater part of the corps perished on the field; and the remainder, including 200 Europeans, were taken prisoners and consigned to the dungeons of Seringapatam. Hyder, elated by his successes, and encouraged by the French officers who directed the movements of his army, indulged the hope of conquering the Carnatic, and of expelling the English from that portion of the peninsula. At this important crisis, Mr. Hastings, the governor general of Bengal, interposed to rescue the British army and the possessions of the company from the dangers which surrounded them. He suspended the governor of Fort St. George, and despatched Sir Eyre Coote, who had long before distinguished himself as an officer of the highest military reputation, with a re-inforcement of troops, to assume the chief command at Madras. He immediately took the field, and notwithstanding the difficulties with which he had to contend in a country converted almost into a desert by the destructive warfare of Hyder, raised the siege of several places which he had invested, and defeated him in four pitched battles. In the mean time Mr. Hastings prevailed upon the Mahrattas to withdraw from their allegiance with Hyder, and though he had received a strong re-inforcement of French troops, and his son Tippoo, who took an active share in the war, had succeeded in cutting off a considerable body of troops under Colonel Brathwaite, on the banks of the Coleroon, the British army, both on the coast of Coromandel and on the side of Malabar, made such vigorous efforts, that Hyder was unable to face it in the open field, and the contest with this formidable enemy assumed a far more favorable aspect.

The Christian character of Swartz attracted during this perilous crisis universal confidence and esteem; and so powerfully had his conduct impressed Hyder Ali himself in his favor, that amidst his cruel and desolating career, he gave orders to his officers, "to permit the venerable padre Swartz to pass unmolested, and to show him respect and kindness; for he is a holy man, and means no harm to my government." He was generally allowed to pass through the midst of the enemy's encampments without the slightest hindrance; and such was their delicacy of feeling towards him, that when it was thought necessary to detain his palankeen, the sentinel was directed to assign as a reason that he was waiting for orders to let him proceed. Thus when

the whole country was overrun by Hyder's troops, the general reverence for the character of the *good father* (as he was emphatically called) enabled him to pursue his peaceful labors even in the midst of war.

At the close of 1782, Hyder Ali died, at an advanced age, at Chittoor, and was succeeded by his son Tippoo, who, though not equal to his father in general ability, was not deficient either in bravery or military skill, and inherited both his ambition and his implacable enmity to the English authority. The war continued therefore to be prosecuted with vigor, and, on the part of the Mahomedan Sultan, for such was the title which he assumed on the death of Hyder, with unrelenting severity. Sir Eyre Coote was, in consequence, again sent to take the command in the Carnatic; but that gallant veteran, worn out with former toils, sunk under the return of complaints from which he had previously suffered, and expired early in 1783, two days after his arrival at Madras, and a few months only after the decease of Hyder Ali, whose career he had so successfully checked.

Tippoo, considering the western coast of India as having become the principal seat of the war, withdrew his troops from the Carnatic. The English in consequence attacked Cuddalore, which was then in the possession of the French; but before they could reduce it, news having arrived of peace in Europe between the two nations, the French commander suspended offensive operations, and withdrew his countrymen from the service of Tippoo. In the meantime the English became decidedly superior on the western coast, and in the south the brilliant campaign of Colonel Fullarton was rapidly restoring the British ascendancy. Caroor and Dindigal, and afterwards Palghaut and Coimbatore were reduced, and he was even preparing to ascend the ghauts and anticipating the conquest of Mysore, when he was suddenly arrested in his triumphant progress, and directed to restore all his recent conquests. Tippoo had applied for two English commissioners to proceed to his camp, and enter into negotiations for a treaty of peace; and the Madras government, alarmed at the failure of their resources for the continuance of the war, with doubtful policy complied with his request.

From his well known integrity and ability, and from his superior acquaintance with the native languages, of which the commissioners were ignorant, Swartz was requested by Lord Macartney, the governor of Madras, to join them as the interpreter with the sultan of Mysore. Swartz, after making some objections which were satisfactorily answered, complied with the request, and started on his journey. He was, however, from detentions on the road, and the impolitic conduct of the British government in restoring the provinces to Tippoo before a peace was agreed upon, which led Tippoo to act again on the aggressive,

not able to reach Seringapatam. Peace was at length on the 11th of March, 1784, concluded with Tippoo.

In the spring of this year Swartz suffered considerably from weakness and exhaustion; he undertook a journey to the Marawar country for restoration of health: this had the desired effect, for he returned in perfect health, with the satisfaction also of having been the means of establishing an English school at Ramanadapuram, while on this visit.

In 1786 Swartz again proved himself of great assistance to the British government in inducing the people of Tanjore, who had deserted their lands on account of the harsh and oppressive measures of the nabob against them, to return and cultivate their land. The governor and council of Madras were so impressed with the value of Mr. Swartz's services upon this important occasion, that they resolved upon granting him a salary of £100 per annum, as interpreter to the Company at Tanjore.

The commencement of 1787 was marked by an event peculiarly interesting to Mr. Swartz, viz. the ordination, according to the rites of the Lutheran church, of his young friend, Mr. John Caspar Kuhlhoff. The ceremony was performed at Tranquebar on the 23d of January. During the absence of Swartz at Tranquebar on this interesting occasion, an event took place in the court of Tanjore, in consequence of which he was unexpectedly, and most honorably to himself, called to act a prominent part in the political affairs of the country. The event referred to was the adoption of a son by the rajah, as his successor in the kingdom of Tanjore. In this important proceeding the rajah carefully observed all the ceremonies required to render it legal and valid. The solemn act he announced to Sir Archibald Campbell, governor of Madras, in a letter dated January 26th, 1787, and a day or two after the rajah sent for Swartz, and on his arrival, addressed him in the following brief but emphatic manner. Pointing to his newly adopted child Serfojee, he said, "This is not my son, but your's: into your hand I deliver him." The missionary replied, "May this child become a child of God!" Here the rajah, being distressed by his cough, suddenly terminated the interview; but on the following day, feeling himself a little stronger, he again requested his attendance, and thus resumed the conversation: "I appoint you guardian to the child: I intend to give him over to your care;" or literally, to put his hands into yours. Swartz respectfully declined the charge, and advised that the rajah's brother might be appointed guardian, to which the rajah consented.

On the death of the rajah the friends of Ameer Singh, the brother of the rajah, were by no means contented that he should retain merely the

character of regent and guardian to the adopted son of the late rajah, but made strong representations to Sir Archibald Campbell on the injustice of excluding him from the immediate succession to the throne. These representations were investigated; and after consultation with the pundits, it was determined "that the adoption of Serfojee was illegal and invalid, and the right of Ameer Singh to the throne clear and undoubted." The adopted son was therefore put aside, and the government of the country given to Ameer Singh, under a promise that the adopted child would be countenanced, protected and maintained in a suitable manner. Ameer Singh took an early opportunity of fulfilling the promise of his brother "before his death, by delivering to Mr. Swartz a written document, sealed by himself and his chief ministers, in which he made an appropriation for ever of a village, of the yearly income of about 500 pagodas (£200) for the school, and more especially for the orphans."

From this time the mission gradually extended itself around its chief seat, which was the residence of Swartz; and by donations of money and land, a fund was provided from which the support of teachers and catechists was defrayed, and chapels and school-rooms were built at places, some contiguous to, and some at a considerable distance from, the fort and town. The missionaries made frequent visits to these institutions, allotting to them such portions of their time and care as could be spared from the superior requisitions.

In the month of October, 1788, Mr. Jænicke arrived and strengthened the hands of the missionaries. In the month of December, Mr. Swartz visited Madras, on which occasion he called on his brethren at Cuddalore and Tranquebar, preaching to their congregations and cheering them by his conversation—at Madras also he did the same. And after an absence of two months returned to Tanjore.

The following year, in consequence of Ameer Singh's ill-treatment of the adopted son of the late rajah, the Madras government found it advisable to appoint Mr. Swartz his guardian. Mr. Swartz accepted the appointment, and having obtained the enlargement of the youth, who had been subjected to a kind of imprisonment, proceeded to procure for him a proper establishment separate from that of the rajah. After this, in consequence of repeated complaints of the misgovernment of Ameer Singh, Mr. Swartz was directed by the Madras government to investigate into the matter. This he did, accompanying his report with an account of the wretched condition into which the country had been reduced, and what system of administration in his opinion would bring affairs into a better state. His suggestions and proposals were

In 1790 war again commenced between the ambitious successor of Hyder Ali and the British government, as Swartz had anticipated, and some alarm was felt at Tanjore from an attack from the Mahomedan troops. This danger was however happily averted by the English army under Lord Cornwallis entering Mysore; and the missionaries continued to discharge their peaceful duties without interruption. On the 26th December, 1790, Sattianaden, Mr. Swartz's native preacher, received ordination at the hands of the missionaries.

Of Mr. Swartz's general conduct and of his public duties, Mr. Cammerer gives the following particulars:—"His disinterestedness, his honorable manner of conducting public business, procured him the general esteem both of Europeans and Hindoos. Nor was he less feared; for he reproved them without respect to situation and rank, when their conduct deserved animadversion; and he told all persons without distinction, what they ought to do and what to avoid, to promote their temporal and eternal welfare. The king frequently observed, that in the world much was effected by presents and gold, and that he himself had done much by those means, but that with Padre Swartz they answered no purpose. His garden is filled from morning till late in the evening with natives of every rank, who come to him to have their differences settled; but rather than his missionary duties should be neglected, the most important cases are delayed. Both morning and evening he has a service, at which many of the Christians attend. A short hymn is first sung, after which he gives an exhortation on some passage of scripture, and concludes with a prayer. Till this is over, every one, even the most respectable, is obliged to wait. The number of those who come to him to be instructed in christianity is great. Every day individuals attend, requesting him soon to establish a Christian congregation in their part of the country. During my stay, about thirty persons, who had been previously instructed, were baptized. He always performs the service with such solemnity, that all present are moved to tears. He has certainly received from God a most peculiar gift of teaching the truths of religion. Heathens of the highest rank, who never intend to become worshippers of the true God, and disciples of Jesus Christ, hear his instructions with pleasure. During an abode of more than forty years in this country, he has acquired a profound knowledge of the customs, manners and character of the people. He expresses himself in the Tamul language as correctly as a native. He can immediately reply to any question, and refute objections so well, that the people acknowledge, 'we can lay nothing to the charge of this priest.'"

The journal of Swartz for this year contains a striking illustration of Mr. Cammerer's remark as to the respect in which he was held, both by the English government and the rajah of Tanjore, and of his beneficial influence even in civil concerns, combined as it ever was with his unabated zeal and piety. "When the present king," he observes, "ascended the throne, I was desired to form the outline of a plan for the better administration of justice and the laws. I did so; and it was transmitted to England and approved. This year the directors sent out orders to have my plan carried into execution; and the governor of Madras desired me to superintend it. This greatly increased my labors; but for the sake of the poor inhabitants, I could not refuse the office. As many of the natives daily come to me from all parts of the country, I had the best opportunity of declaring to them the counsel of God for their salvation. Those who came at seven in the morning, attended our morning prayers. Others, who called at eight, heard the instructions given to the candidates for baptism. Sometimes forty or fifty persons are present, both of high and low castes. Frequently from fifteen to twenty brahmins are sitting by while I am catechising. I say to them, Sit down, and you will hear what doctrines we teach. I trust you will dedicate yourselves to the service of your Creator and Redeemer, and forsake your wretched idolatry! They quietly sit down for an hour and hear everything I have to say. Thirty years ago they would have looked upon this as the greatest scandal."

Swartz was now in his sixty-sixth year, and though still able to perform all his usual functions both in the church and in the school, he began to feel the decay of nature: and it was thought advisable to look out for a person to assist him in his missionary labors. After repeated inquiries the venerable Dr. Schultz of Halle succeeded in obtaining the Rev. B. W. Pæzold for the work. On Mr. Pæzold's arrival it was determined that he should be associated with Mr. Gericke at Madras.

Upon the renewal of the charter of the East India Company in the year 1793, it was resolved in a committee of the House of Commons "that it is the peculiar and bounden duty of the legislature to promote, by all just and prudent means, the interest and happiness of the inhabitants of the British dominions in India; and that for these ends such measures ought to be adopted as may gradually tend to their advancement in useful knowledge, and to their religious and moral improvement." In the course of the debate on this interesting subject Mr. Montgomery Campbell, who had a few years before held an official situation at Madras, took occasion to cast some severe reflections

on the character of the native converts on the coast of Coromandel; and while speaking in terms of high and deserved respect of Swartz, to depreciate the value of his labors, and to treat as visionary the hope of converting the Hindoos to Christianity. The report of these injurious observations having reached him, unaccustomed as he was to controversy, and abhorrent as every appearance of boasting was from his disposition and habits, he felt it to be his duty to vindicate both his converts and himself from the unjust aspersions which had been thrown upon them, and to assert the beneficial results of missionary exertion in India. With this view, he addressed a letter to the secretary of the Society for Promoting Christian Knowledge, in which he triumphantly replied to the animadversions of his parliamentary opponent, and nobly vindicated the cause of missions. "Perhaps," observes a very competent judge upon this subject, Dr. Buchanan, "no Christian defence has appeared in these latter ages more characteristic of the apostolic simplicity and primitive energy of truth, than this apology of the venerable Swartz."

In 1796, after several long discussions and deliberations both in England and India, in which Mr. Swartz took a prominent part, it was resolved by the Supreme Board, that the grounds upon which Serfojee's adoption by the late rajah was set aside by Sir Archibald Campbell in 1793, were insufficient; and that it was now clearly relieved from those objections which precluded his acquisition of that right to which he had been appointed by his adoptive father, and to which, in the opinion of the Board, he was in future entitled.

Towards the beginning of the next year two more missionaries, Messrs. Ringeltaube and Holtzberg arrived in India to join the Madras mission. Swartz had now attained his seventieth year. He could no longer undertake distant excursions to the heathen, but was still able to perform his ordinary functions, both in the church and in the school. He also paid occasional visits to such Christians as were dispersed in the vicinity. "How much longer," writes the venerable man, "God may permit me to occupy my station, is known to Him alone. My times are in his hands. He has heard my unworthy prayer, that I might not become quite useless in old age. I consider it one of my highest privileges that I can still daily proclaim his name, both among Christians and heathens. A few months ago, I seemed standing on the borders of eternity, being suddenly seized with a painful oppression on my chest. I consider it as a summons from my Lord, to hold myself in readiness, at whatsoever hour he may come."

From the beginning of January to the middle of October 1797, he pursued his labors in his ministerial office, and in his studies, with

great fervor under all the disadvantages of his advanced age. He preached every Sunday in the English and Tamulian languages by turns, and on Wednesdays he preached a lecture in the Portuguese language for the space of several weeks, and afterwards in German to the privates who had been made prisoners in the island of Ceylon, and having entered the English service were incorporated in H. M.'s 51st regiment stationed at that place. He made likewise a journey to Trichinopoly, and several times visited Vellam (a town six miles from Tanjore) in order to preach the word of God to some companies of the 51st regiment stationed at that place, and to invite the heathens to accept the blessings of the gospel.

During the course of the week he explained the New Testament in his usual order at morning and evening prayers, which were begun and concluded by singing some verses of a hymn; and he dedicated an hour every day for instructing the Malabar school children in the doctrines of Christianity. He was very solicitous for their improvement in knowledge and piety, and particularly for those whom he had chosen and was training up for the service of the church; for whose benefit he wrote, during the latter part of his life, an explanation of the principal doctrines of Christianity, an abridgment of Bishop Newton's Exposition of the Revelation, and some other books.

He heard almost every day the accounts delivered by the catechists of their conversations with Christians, Papists, and heathen, and the effects produced by them; and embraced every opportunity of giving them directions for a wise and faithful discharge of their office.

The labors of this apostolic man were now drawing to a close. His strength was visibly on the decline during the last year of his life, and he frequently spoke of his departure, to which he looked forward with joy and delight. The commencement of his illness, which happened on the 17th October, 1797, consisted only of a cold and hoarseness. Dr. Kennedy, who was his particular friend, prescribed for him, but without effect, and he suffered severely from sickness till the 27th of November following.

Under all his severe sufferings he never uttered a single expression of impatience: his mind was always calm and serene. Once when he was in great pain, he said, "If it be the will of the Lord to take me to heaven, his will be done: may his name be praised." Although his strength was quite exhausted, and his body extremely emaciated, yet under all this calamity he desired that the school children, and others who usually attended the evening prayers, should assemble in his parlour, where after singing, he expounded a portion of the holy Scriptures in a very affecting manner, and concluded it with his fervent

and importunate prayers. It was always his custom to hear the English school children read to him a few chapters out of the Bible after evening prayer, and to hear them sing some of Dr. Watts's hymns.

On the 23d of November, he was visited by Serfojee, the presumptive heir of the kingdom of Tanjore. On his arrival he received him very affectionately, and then delivered to him his dying charge, by which, though pronounced in broken language, the rajah seemed to be greatly affected. The tenor of his speech was as follows:—"After God has called me hence, I request you will be careful not to indulge a fondness for pomp and grandeur. You are convinced that my endeavors to serve you have been disinterested; what I now request of you is, that you would be kind to the Christians. If they behave ill, let them be punished; but if they do well show yourself to them as their father and protector. As the administration of justice is indispensably necessary to the prosperity and happiness of every state, I request you will establish regular courts, and be careful that impartial justice be administered. I heartily wish you would renounce your idolatry, and serve and honor the only true God. May He be merciful, and enable you to do it." Mr. Swartz then enquired whether he sometimes perused his Bible; and concluded with very affecting exhortations to be mindful of the concerns of his immortal soul.

From this sickness Mr. Swartz recovered, but his recovery was only temporary. Mr. Gericke, who was with him when he breathed his last, arrived at Tanjore on the 23d of February 1798, when Swartz was in perfect health of body, though his recollection was somewhat impaired. A day or two after he was afflicted with a mortification in his left foot, which for years past had occasionally been painful. This mortification was however removed, his power of recollection also almost fully returned, and the last days of his life became some of his best. He frequently conversed with Christians and heathens, who visited him, in the same easy and agreeable manner he had been accustomed to when in health. He affectionately exhorted every European that visited him to the earnest care of his soul. He prayed and he praised God. He desired his brethren to pray with him. Respecting the mission he made the following emphatic observation—"I hope the work will continue; but you will suffer much in carrying it on: he who will suffer nothing is not fit for it." Of his own congregation, by which he chiefly intended those who lived on either side of his garden, and attended his hours of daily devotion, he said, that it would be well if those who expect too much, or at least too hastily, from heathen converts, would bear in mind,—“There is a good beginning in all. If others say, there is nothing perfect, I say, look into your own hearts.”

Until the Friday evening previous, he often said, that he did not consider his end so near, and that it would not take place until after much suffering. But after that he sometimes said, "I shall now soon depart to my heavenly Father." Being asked whether he had the hope that, after his death, the kingdom of God would break forth in this country; he replied, "Yes; but it will be through affliction and trouble." At another time, when he was asked if he had anything to say concerning his congregation, he answered, "Assist them to come to heaven." When one remarked with joy, his patience and contentment, he replied, "Human affliction is common, and I really suffer very little;" often repeating in German, "The faithful God helps us out of trouble and chastens us in measure. How would it be with us, if he should deal with us according to our sins? But there will be no affliction in heaven; and for that we have to thank the Lord Jesus." To his native assistants, who faithfully attended him, he was very grateful, and often said, "For these poor people's sake, who certainly do all they can, we ought not to sorrow much, that the services they render may not be rendered painful."

On the morning of the 10th his tongue was quite dry, rough and black, attended with strong spasms of the stomach, and an impeded respiration. At his desire a prayer was offered up, his friends deeming that it would be the last. Towards evening however there was a favorable change, and the fever was much abated.

When he was visited by the doctor he said, "Doctor, in heaven there will be no pain." "Very true," replied the doctor; "but we must keep you here as long as we can." He paused a few moments, and then addressed him in these words, "O, dear doctor, let us take care that we may not be missing there!" These words were delivered with such an affectionate tone of voice, that they made a deep impression on the doctor and on every one present.

On the afternoon of the 12th he conversed much with Mr. Jænicke—his debility was however extreme. In the evening he suffered more than before, for the raising him up and moving him, and even the sitting and lying in bed, were extremely painful to him. But his patience and contentment did not abate; not a complaint was heard; sighs only testified what he endured. Mr. Gericke said, among other things, "God grant that we may, in our last conflict, be able to await our end in such peace and in such confidence as, to our consolation and joy, are imparted to you!" He added, "May it abundantly be so!" All hearts were moved by the affection and emphasis with which he pronounced this wish.

In the night of the 12th he had during the intervals of pain a little sleep, and in the forenoon of the following day he became as if seized with lethargy, and his pulse was very feeble. When he awoke, he spoke, indeed, but only a few words could be understood, though he appeared to comprehend all that was said to him. It was expected that thus he would slumber away, but at noon, he was again lively. His brethren sang the hymn, "Christ is my life," when he accompanied them with his voice, spoke very humbly of himself, and extolled his Redeemer, and wished to be dissolved and to be with Christ. "Had it pleased him," he said, "to spare me longer, I should have been glad: I should then have been able to speak yet a word to the sick and poor; but his will be done! May he but in mercy receive me! Into thy hands I commend my spirit; thou has redeemed me, O God of Truth!" It was after this pious commendation of his soul into the hands of his faithful Creator and merciful Redeemer that the following interesting incident occurred. Mr. Gericke was watching by his side, and observing him apparently lifeless, with his eyes closed as if his spirit had already winged its immortal flight, he began to sing their favorite hymn, "Only to thee, Lord Jesus Christ!" and finished the first verse, when on commencing the second, to his astonishment and delight, the venerable missionary revived, accompanied him with a clear and melodious voice, and completed the long cherished hymn. A short time before his demise he sent for Mr. Kohlhoff and solemnly imparted to him his last paternal blessing. On offering him something to drink, he wished to be placed on a chair; but as soon as he was raised upon the cot, he bowed his head, and without a groan or struggle, he shut his eyes and died, in the seventy-second year of his age.

Serfojee, the Tanjore prince, came to see him before the coffin was closed, bedewed him with his tears, and accompanied him to the grave. The distress of the whole country of Tanjore at the loss of this great and good man was most poignant.

HENRY FISHER, M. A.

HENRY FISHER entered the ministry in 1795 or 1796, and was ordained to a curacy near Selby, in the diocese of York. Thence he removed to Marston, where he became acquainted with that amiable, devoted, humble-minded Christian lady, who was indeed a help-meet for him through a long series of years, and who preceded him to her heavenly rest only a short time. From the period of his marriage to her in 1798, unto the time of his coming out to India in 1815, he was settled at the perpetual curacy of Kirk Hamerton.

It is to be recorded, on his own admission, that at the time of his taking holy orders, and for years after, like the Rev. Thomas Scott, the great commentator, and many others, he had not those views of saving truth with which it pleased God afterwards to enlighten his mind, and consequently not that proper sense of the high responsibility of the ministerial office which he that is called of God ought to possess. He was at that time passionately attached to those pursuits and pleasures, which are quite incompatible with anything like zeal or usefulness in the Lord's service. His sister, Mrs. Stevens, a lady well known by her eminent services to religion both as a teacher of the truth and as a writer, and to whom he was devotedly attached, used to labor to convince him of the unsuitableness, not to say sinfulness, of those amusements he followed with such avidity. He endeavored to meet her arguments against his conduct, but in vain. She always silenced him by the sword of the Spirit,—the word of God,—and when he could not answer her, he became angry and would turn away in anger.

This state of things continued for two or three years, during which time his sister's tears and prayers for him were incessant. At length by God's grace he was led by slow degrees to see the truth and force of her statements, and the folly and inconsistency of the things on which his heart had been set. Light broke in upon his mind. His desires were brought under the influence of the blessed Spirit, which alone can change the heart, subdue the will and affections, and give them an entirely new direction. His sister continued to be his kind and able spiritual counsellor and guide. Everything was relinquished that could be thought to interfere with the great work of saving his own soul and the souls of them that heard him. He became a diligent student of God's word, with earnest prayer for Divine teaching. Luther on the Galatians also greatly tended to confirm and strengthen his views and

The change in his sentiments and conduct of course caused a great sensation in the neighborhood. He experienced, what all true Christians must in a measure expect under such circumstances, a good deal of opposition from those former friends and associates who were loath to lose one in whose society they had found so much delight. But happily none of these things moved him. He pursued the even tenor of his way. God was present with him to bless his preaching and labors, in a remarkable manner, both in his own and the surrounding villages. At this period his exertions for the good of all around became very great. Besides the cure of his own small parish, he obtained the sanction of non-resident ministers in the neighboring villages to establish an evening lecture once a week, for the benefit especially of young people. Great numbers attended these lectures, and very many date their first religious impressions to what they then heard.

It was during a visit to one of these villages that Mr. Fisher first became acquainted with Dr. Buchanan, through whom his thoughts were turned to India. But the providence was so remarkable, and the interview so characteristic of that eminent servant of God, that we must permit him to relate it in his own words. "In entering upon my present undertaking I retrace a few eventful particulars, which took place since first it pleased Almighty God to inflame my heart with the conviction, that he had opened a way for probable ministerial usefulness in that distant land to which my thoughts had so often been directed. I had just finished my morning sabbath service at the village of G—O—, and was conversing in the church-yard with the gathering group of parishioners before returning to my home, when I perceived a stranger in the crowd, whose attention to the sermon which I had been preaching, had drawn my eyes frequently towards the pew in which he had been seated. The villagers were pressing round with their affectionate inquiries after my health, &c., when the stranger addressed me with a courteous smile; saying somewhat abruptly, 'It is a blessed occupation for a minister of God to preach the *metanoia* to a sinful world.' (My subject had been from the 3d chapter of St. John and 5th verse). In reply to this address, which somewhat surprised me, I observed, 'Very true, and blessed are the people who know the joyful sound.' 'Will you go to India?' said he, 'If opportunity served, I should not hesitate; I have often thought of it.' 'Have you?' said he, 'then think of it again, and when you have made up your mind let me know; I am Dr. Buchanan.' We shook hands, and I mounted my horse and rode away! Some little delay arose from various causes, before my final decision was made, but difficulties and impediments were overruled, and finally the way was open; I bade farewell to

my English home and relatives and friends, and set off for London with my family to make all the requisite preparations for my departure. The memory of the painful parting with such dear friends, still dwells upon the heart, although revolving years have softened down the harsher shadow of the retrospect. Even now I call back the melancholy history of that dark day, when with many tears and prayers and blessings we realized the scene of anguish described as having taken place at Miletus between Paul and the Ephesian elders: 'Behold,' said the apostle, 'I know that ye all among whom I have gone, preaching the kingdom of God, shall see my face no more.'"

In a letter, when he was leaving home and all his dear associations, Mr. Fisher wrote— "I give myself to God! may the Lord consecrate the promise, seal my vows, strengthen my resolutions, hallow my affections, and enable me, by that grace without which I can do nothing, to devote my whole heart and soul and life to His service, and to walk before Him in righteousness and true holiness all the days of my pilgrimage, through Jesus Christ our Lord."

Mr. Fisher arrived in India in 1815. His first appointment was Dum Dum. He remained however only a few months at that station. From thence he removed to Meerut, the scene of his Indian labors and usefulness; here he arrived on the 22d April, 1816, and continued until the year 1832. Here his ministry was eminently blessed to the European soldiers. He was their spiritual counsellor and friend. His visits "to the house of mourning" for several years were very frequent and salutary. Many will be known in the last day as the seals of his faithful labors at this place. No chaplain has been more useful,—more successful in his work of faith and labor of love, than this good man. But his care and zeal for souls were not confined to his Christian flock. No man had a more enlarged heart towards the poor deluded Hindoo and Mohammedan population. He studied their language; set before them the blessings of the gospel; was the honored means of the conversion of numbers; established a native church, raised for them a neat building—instituted regular service; and the fruits of his labors remain unto this day.

Mr. Fisher was the honored means of bringing out of darkness into the light of the gospel Annund Musseeh, a native whose name is held in the utmost reverence by Christians of all denominations. Through this convert, shortly after his admission into the church, was the gospel carried to the sect of Saadhs at Jaynpore, among whom many believed and turned unto the Lord. Even to Lahore, by means of one of Mr. Fisher's converts, was the sound of the gospel carried.—A clergyman who, in 1846, was called on duty to visit Lahore, and the new stations

in the Jullunder Doab (including Kangra), gives the following evidence that Mr. Fisher's labors have been blessed very remarkably in that very distant sphere of labor.—“I was busily engaged in expounding the Scriptures one evening, just after my arrival at Lahore, to the soldiers in C.'s rooms, when a man, to all appearance a native, came in and sat down on the ground. His appearance at once attracted my attention. He was attired in the native costume, but his clothes were of that horrid (yellow ochre) colour that the faqirs delight in. If his dress attracted my attention, his devotional manner attracted it much more. It was quite refreshing. I found out all about him when service was over. The man is half Portuguese, half native, and well advanced in years. His father was employed as a catechist by Mr. Fisher at Meerut! Those precious lessons which he learned from his father, he has taught his own children, who, I believe, are really exemplary characters. The old man has no employment, and his three sons (drummers and fifiers in one of the Native Infantry corps) support him. He acts as priest of his family; for he assembles them daily at the throne of grace, to worship the God of their salvation. But this is not all; I used to see him constantly sitting outside the walls of Lahore, reading his Hindostanee Bible to, and distributing tracts among, the Sikhs!! The spontaneous labors of this pious old man show, that Mr. Fisher's labors for the Meerut Mission “have not been in vain in the Lord.”

In the same year (1816) that he arrived at Meerut, Mr. Fisher had a most providential escape from death at the hands of a set of brutal murderous ruffians, who had undertaken, in the capacity of dawk bearers, to convey him from the first stage on his way to Seharunpore. The particulars of this event are as follows:—Mr. Fisher was solicited to go to Seharunpore for the purpose of uniting in marriage Mr. Grindall, the judge and magistrate there, and Miss Munn. The distance was about seventy miles, and not far from the Himmalaya mountains, about thirty-six miles, which range in a northwesterly direction towards the regions of Tartary. It was particularly desirable to the parties that Mr. F. should reach Seharunpore on the morning of the 29th July, which obliged him therefore to set off on Sunday night the 28th, after the sabbath services were finished. These services were rather laborious, particularly at that time of the year. “In India,” remarks Mr. Fisher, “the most scrupulous attention is paid to the necessity of selecting the cool hour of the early dawn for the morning church, so as to get into the shelter of a house by eight o'clock, before the sun is too high. I have a second service in my own house at ten, when about

and several of the humbler classes of society. My son Henry superintends the Hindostanee service with Anund Mussee in the afternoon, and at night I am lecturing on the gospel of St. John in the church. I am, you may therefore conclude, somewhat weary when the day's work is done."

About 10 o'clock at night Mr. Fisher got into his palankeen, and soon composed himself to sleep. As the palankeen passed the hospital, about eight or ten soldiers were waiting to say once more farewell, and commend their pastor to God's gracious care, and they drew Mr. F.'s attention to the ill-looking set of bearers who were carrying him, and of one man in particular who was a very tall and very black man, with an enormous quantity of rough shaggy hair on his head and beard and breast, and whose grumbling voice when he spoke was scarcely human, resembling more the savage growl of a wild beast than anything else. He also limped on his right leg as he trotted on with his flaming *mussaul*, or torch, and seemed particularly curious to pry into the palankeen. Mr. Fisher had no arms for defence, and was merely dressed in his nightgown and trowsers. After a few parting words with the pious soldiers Mr. F. closed his doors, and was soon buried in sleep. The further description of the attack and escape we will give in Mr. Fisher's own words:—"I heard the bearers talking and laughing with each other about some expected *tomasha* and *buhot ucha nusseeb*. There were ten bearers and two mussaulchees. I was of course utterly unconscious how far I had travelled, when I was suddenly awakened by what appeared to me to be a smart blow with a stick upon the roof of my palkee, and which was instantly but very gently lowered to the ground. I threw open the slide and enquired what was the matter. The answer was a dreadful blow on the breast with a heavy laden stick (a solid bamboo, with iron rings round the butt end) which laid me upon my back forthwith, and the pannels of the slides were in a moment beaten in. As I endeavored hastily to jump out to make the best defence I could, not liking to die in my nest, I distinguished the tall mussaulchee standing with an uplifted sword, ready to make a cut at my head, and which happily for me I saw in time. As I sprang up from my left hand, I struck him with my right with all the strength I could muster, and he fell like a log, not however without inflicting with his falling sword a severe wound across my jawbone, from which instantly gushed out a torrent of blood. Of course I concluded it was mortal, but in the anxiety and confusion of the moment, felt only that my desperate situation called for as desperate a defence. Yet the cowardly villains did not close upon me as I expected, but stood in a semicircle in front of

and flourished his sword, and encouraged the men by his gestures to resume the attack. Several of them had lattees (sticks) in their hands, with which they kept threatening me in the way in which the natives usually practise fencing, leaping forward and retreating, and ejaculating a sort of grunt, "huh, huh," at every feint. They observed, with that exception, a death-like silence. I retreated before them, asking them what they wanted, and assuring them I had nothing about my person. There was for some time no reply. At last the mussaulchee growled out the word Rooh-pee, (pronouncing it deliberately as I spell it;) I said, 'All are in the palkee.' They interchanged looks with each other, but followed me up as I retreated. From the exceeding loss of blood I suddenly became faint and sick, my knees trembled under me, and I was sinking to the ground. I had turned at the moment to ward off a blow from another of the party, when the mussaulchee made another successful cut at the back of my neck, but happily the wound was slight. I still kept retreating with my face towards them, and remonstrating with them, but my weakness and faintness increased so visibly, that the ruffian seemed encouraged to make a rush at me, and with his uplifted sword to cut me down, when one of the bearers seized his arm, exclaiming in a sort of suppressed whisper, *Marro mut, marro mut!* The man hesitated. There was a large sheet of water close behind me, and having no alternative, as they followed me up to the very edge, I waded into it. They followed me a little way into the water, and then stood and *watched* me across. It was not more than a hundred yards over, and not deeper than my waist. On my reaching the opposite bank, they all hurried back and began to break and plunder the palan-keen. The dawk jungle was very high, I therefore went down on my hands and knees, and crawled a considerable distance into the thicket, and lay down, as I hoped, secure from further molestation. The cold water had refreshed me much, and I was able to twist the wet bed-gown into a kind of rope, and bind it fast round my throat to staunch the bleeding. I had not the slightest conception where I was; it was starlight, but there was no moon. I looked for the north star to afford me some guiding direction whither to turn my steps, when just at that moment I heard the *ghurree* (bell) of H. M. 67th regiment strike eleven o'clock. It was as the cheering voice of a friend inviting me to a safe place of refuge; and I was much delighted to find that I could scarcely be three miles from my own home, a distance which I thought I could easily accomplish. I need not say how fervently and gratefully I lifted up my heart to God, and how much my whole soul was engaged in ejaculatory prayer and thanksgiving to my almighty Deliverer. Never have I before or since realized the apparent actual approach of

death, and never before or since have felt, deeply felt, how in the midst of life we are in death. I had closed my eyes to sleep in robust health and strength, dreaming of no danger, and fearless in consequence; and now I was tottering along like a helpless infant, scarcely able to make an effort to seek assistance. I sat awhile on the ground to gather a little revival of spirit, and to bind up my wound more securely. There had been a heavy fall of rain a few days before, which was most fortunate for me, as by washing my parched mouth now and then, I felt wonderfully refreshed. I had lost my shoes in the struggle, which rendered walking rather painful, nevertheless I made tolerable progress by resting now and then, and washing my face with cold water. When I got out of the jungle into the open plain, and saw the glimmering of the distant light in the guard room, I was able to keep a straight course. But fainting continually returned, and I was obliged in consequence to lie down, thinking I must die. * * * At last I reached the burial ground, and a little in advance of it I heard the voices of two soldiers in conversation. I hailed them with some difficulty. Who's there? was the reply. Mr. Fisher!—*What!* and they talked to each other—Depend upon it, said one, it is that drunken artilleryman. Let him lie, he will be sober enough in the morning. No; no! said I, Mr. Fisher, the chaplain. They were with me in a moment. Who has used you thus? How came you in this sad plight? Where are the rascals? accompanied with a few indignant execrations, uttered with true-hearted Irish energy. I replied, Never mind, take me to the guard-room, and send for the surgeon. They caught me up as if I had been a child, and soon conveyed me into the centre of the crowding soldiers, who came gathering around. The surgeon soon came and skilfully dressed my wounds, and expressed a hope that they might heal with the first intention (as the phrase is), and that I should soon be well. The soldiers were all apparently filled with the most indignant rage, particularly the Light company, who were most of them personally known to me from my having seen a good deal of them in the hospital, &c. and were exceedingly anxious to turn out and hasten in the direction over the plain, from whence I had come, hoping to seize the villains. I assured them this would be utterly hopeless, from the length of time which they had unavoidably had to accomplish their escape. The Light company however obtained permission to go under the serjeant-major's command, and off they set double quick. A most extraordinary circumstance had in the meantime occurred, which I shall proceed to relate, as illustrating the apparent overruling providences which attended the whole adventure. The soldiers speedily reached the small village of Sofeepore, behind which the attack on me

had been perpetrated. The villagers were all retired to rest, and all was silent as death, but in *one* house, a light was observed to be burning. Corporal Mackginnis hurried towards it. It was extinguished as he approached the door. He however demanded admittance, threatening to ram the butt end of his musket through the door if they did not open it. Happily for Mackginnis, a sudden shout from his comrades, proclaiming, Here they are! they are all here! called him to the outside of the village wall: I say *happily*, for behind that threatened door stood ready the armed mussaulchee, fully prepared to cut him down, as the man afterwards declared. I must here inform you, at that time it was customary for a patrol of the 8th dragoons to ride two or three times during the night in that same direction, and also a mounted patrol of the Begum Sumroo's were directed to meet there and interchange the usual military All's well! The murderous bearers were aware of this, and had carried me while I was asleep out of the high road into the adjoining jungle, where the scene I have related took place. Some time had elapsed before they could return into the road again; and in making the attempt to do so, they were seen by the Begum's patrol, who instantly rode up to them, and compelled them to halt till the Dragoon patrol should come up. They complied of course, and sat conversing on the ground. In the meantime I had accomplished my melancholy march, and the active light boys had reached the spot in time to secure the fellows. They were placed in secure guard till the morning, and then lodged in the jail to take their trial before the judge, Mr. Gorton." A very diligent investigation took place, and the result was a clear exposition of the whole affair from beginning to end. But notwithstanding the guilt of these atrocious villains was so fully substantiated, they were by *Mahomedan law*, and in opposition to Mr. Gorton's opinion, acquitted, inasmuch as Mr. Fisher was not actually killed. The reason of this villainous attack was afterwards discovered to be this: Captain Gwatkin had requested Mr. Fisher to take charge of a packet of books to Mr. Grindall, who was the *paymaster* at Seharunpore. The people conjectured that the packet might contain rupees and jewellery for the bride: the mussaulchee and his fellows thereupon made up the plan of attack, in order to get possession of the supposed booty, determining to kill Mr. Fisher and throw his body into a well.

Mr. Fisher's reflections on this providential escape are thus expressed:—"Truly the Almighty God was with me and compassed me as with a shield. How can it ever be blotted from my memory and heart that his marked interference on my behalf was beyond

mercies. Was it not a strange sort of infatuation, that these fellows should be so blinded by their eager impatience for the prize, that they would not wait a far more convenient and distant place, three or four miles more in advance, where in all probability I must have perished for want of assistance? The wildness of the place, the increased distance, the continued bleeding exhausting my remaining strength, would have rendered it hopeless for me to escape. How could I have explored my way, or travelled so far on foot in my exhausted state? or how understand in what direction to move? Again, how wonderful that they should have had any apprehensions of an unarmed defenceless victim; yet evidently they were kept from letting loose their rage; from some cause or other: they appeared to imagine I had perhaps some secreted dagger in my hand, when the swordsman fell so head over heels, and never came near enough to be hit, only reaching out their lattees at a distance and springing back again, with some token of alarm when I attempted a blow. And that timely and unexpected voice too—*Marro mut, Marro mut!* was it not the restraining mercy of God, ‘Slay not my servant; though he be a frail sinful man, I will spare him; I will remember his wife, his children, his flock; I have prepared for him mercy and truth, and will preserve him.’ Yes, my dear brothers, so I considered it; let others call it lucky, good fortune, &c. I call it mercy, free, mighty, undeserved. To God be all the praise. He has delivered my soul from death, and he will deliver my feet from falling, that I may walk before God in the light of the living. How extraordinary it was that the moment of attack should be just at that particular point of time: five minutes later, and I had heard no ghurree; and what was to guide me in a dark night through a pathless waste to a place of refuge? To my heart the bell spoke intelligibly, Turn this way—come hitherward—here are your friends—this way lies your home. And who led me by the hand, supported my unyielding spirits, staunched the bleeding, and finally healed the wounds? The Lord, he is God; the Lord, he is God. Oh! may I never forget His tender care of me and mine, but render Him faithfully love for his love. My dear soldiers seem to have been wonderfully wrought upon by all these circumstances, and to draw around me with a degree of affection that can only be appreciated by those who felt as they feel, and love as they love, even in the fellowship of Jesus Christ our Lord. I bless God, I am nearly well, but am suffering still from weakness through the loss of blood, and severe pain in the breast from the blow of the lattee. I have also lost the free use of the muscles of the neck on the right side, and have a strange and constant nervous sensation in the jaw, which is uncomfortable but not painful. The surgeon tells me my escape is a

miracle. The sword passed close to the glands which secrete the saliva, and yet they were untouched. And my speech is not affected, although, from the depth of the wound in so dangerous a place, it was most likely that I should have been for ever disabled as a preacher, even if I escaped as I did with life. May I ever rejoice to bless and praise His holy name who has approved himself my Guardian and my God."

In a letter, dated May 7, 1819, Mr. Fisher thus reports the progress of the little native church, which he was gathering round him, the principal members of which he employed in various ways, in laboring to promote the objects of the society. "The little party of converts," he writes, "is now becoming an object of considerable interest to the natives themselves. On Good Friday, I baptized two fresh converts who had been known to us for about two years; and whose acceptance of Christ as their God and Saviour, I have reason to believe and hope is from the heart, or rather, I should say, from God and with the heart. We have at present, at Meerut, Anund, Moonef, and Buhadur, Præme and Philip, Wilson and his wife, with the occasional visits of David Jysingh, Mungle Doss, Thomas, and Joseph; amounting altogether to eleven native Christians, who unite in the worship of the glorious and blessed Jesus. Hallelujah! Glory to the Lamb of God! Seven of these dear souls associate daily, morning and evening: I trust I may say continuing stedfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer. Every day Mussulmans and Hindoos, sometimes few in number, sometimes twenty or thirty, call on my little flock, to reason, and inquire into the word of God. Oh that I were fully qualified to preach to them! My heart fills as I think about them. Only this moment they have been telling me, that a Mussulman judge came to the converted brahmin Anund, and asked him to read to him (which he did) eight or ten chapters of St. Luke. The man went away, exclaiming in the spirit of the officers sent to apprehend Jesus, 'Never man spake like this man! Never was there one to compare to the Lord Jesus Christ! he **MUST** be God.' These Nicodemus-like conclusions—(No man can do these miracles that thou doest, except God be with him)—are illustrious proofs of the fidelity of the Spirit's witness to the eternal promise, Isaiah xxix. 23, 24. And God will work, and none shall let it.

It is necessary for us to insert in this place an extract from one of Mr. Fisher's letters, showing the tone of public feeling in India at the time of his arrival, upon the subject of evangelizing the natives, as introductory to a narration of rather an important occurrence at Meerut four years afterwards:—

"Amongst the wonderful things," wrote Mr. Fisher, "which on my

arrival first challenged my observation and amazement, I cannot forbear to mention one which I certainly was quite unprepared to behold. Of course I saw quite enough of the cruelty and the blood. One of the Hindoo processions was marching through the streets of Calcutta. A devotee was at their head, crowned with garlands of flowers, with an iron spike thrust through his tongue, and an iron rod sharpened to a point, with which the poor wretch had pierced the fleshy part of his arm; and as he danced along he kept sawing the iron backwards and forwards, the blood spouting from the wound profusely. I did not follow the crowd, but doubtless he must have soon fainted, or probably died. 'The 'dark places of the earth are full of the habitations of cruelty,' and I heard more than enough of the abominations and the filth and the disgusting habits of the people, but I was not prepared to hear of educated and polished Christian gentlemen manifesting the most perfect indifference to the scenes around them; nay, even adverse to all attempts to bring about a change; and, apparently intimidated themselves, actually striving to intimidate others from all interference with the degrading system which prevailed. And yet so it was. 'There was either this unaccountable indifference and apathy in beholding the whole scene, or there was the ominous warning, *You had better not meddle with the prejudices of the natives*; and if you cannot join in the cry, Great is Diana of the Ephesians, at least be silent! or you 'will be called in question for the uproar' that your interference will excite. There was evidently a feeling prevailing, even in the minds of some of the enlightened rulers of the land, that a more dangerous means for alienating the affections of the people could scarcely be imagined, or one more likely to shake the stability of our rulers, than to attempt to interfere with their religion, however wisely it might be done. A man therefore will be considered an enemy to Cæsar, who shall dare to think or act for himself in this matter.'

On the subject alluded to, and as an illustration of the nature of the apprehensions of the rulers of India with regard to the efforts then being made for the evangelization of the natives, may be given in the following, which occurred to Mr. Fisher in 1819, three years after his arrival at his station at Meerut. In the month of December 1819, Mr. Fisher was much surprised by the receipt of a letter, of which the following is an extract, from the bishop of Calcutta, Dr. Middleton:—"You are by this time probably aware that some measure of public attention has been drawn to the subject of the conversion of a brahmin belonging to one of the regiments quartered at your station. It may be of importance that I should be fully acquainted with the particulars; and I cannot so properly apply to any one in such a case

as to yourself. I shall therefore be glad to receive your statement as early as you can conveniently send it to me, &c. &c."

A few days after the receipt of this letter, continues Mr. Fisher, "which I acknowledge surprised me not a little, as I had never (previous to the Bishop's letter) heard a syllable on the subject, I received through the Brigade Major (1st) a copy of a letter which had been written to Colonel Nicol (then the adjutant general) in order that the same should be reported to the Marquis of Hastings, as Commander-in-Chief, and also (2d) copy of the orders which were issued in consequence of the Major's report.*

* No. 1. *To the Adjutant General of the Army.*

May I request that you will do me the honor to report to his excellency the Commander-in-Chief, a most singular and unprecedented circumstance that has lately occurred in the corps under my command, viz. the conversion of a naick, named Pirwoodheen Pundah from the Hindoo to the Christian religion. He was baptized by the Rev. Mr. Fisher on the evening of the 10th and that without my privity or consent. As the 1st battalion of the 25th Regiment N. I. is composed chiefly of the highest caste of brahmins, this event has filled them with the greatest consternation; and in its consequences may prove injurious to the corps, particularly in its recruiting department, the prejudices of the natives being such that men of high caste will be averse to enter it, under a supposition that means were to be employed to convert them. The naick Pirwoodheen Pundah was a high caste brahmin, and much esteemed in the corps until the late event.

(Signed) M. B. Commanding 1st Batt. 25th N. I.

No. 2. *To the Adjutant General of the army.*

I am directed by the most noble the Governor General in Council, to acknowledge the receipt of your letter of the 15th inst. transmitting a copy of a letter from, &c. &c. respecting the conversion of Pirwoodheen Pundah, a high caste brahmin and naick in that corps, to the Christian religion, and his baptism by the Rev. Mr. Fisher, regular Military Chaplain on this establishment, without any previous information having been afforded to the Battalion.

2. With reference to the feeling of consternation which Major B. describes to have been created by this occurrence among the men under his command, and to the very dangerous consequences which might be experienced were this procedure of Mr. Fisher's supposed to be coupled with the official duties of the situation to which he has been appointed by Government, His Lordship in Council is disposed to view the matter in the most serious light, and feels extremely anxious to be satisfied in regard to the means which have been used to induce the individual in question to embrace the Christian faith.

3. In order that all the circumstances of the case may be brought fully to the knowledge of Government, the Governor General in Council has desired me to request that His Excellency the Commander-in-Chief will cause a special committee to be convened at Meerut to investigate and report most fully upon all the circumstances referred to in Major B.'s letter, which may tend to throw light either upon the origin or progress of the conversion of Pirwoodheen Pundah to Christianity.

4. His Lordship in Council considers it also necessary that the Committee should be particularly instructed to enquire and report whether any and what measures have been adopted in that cantonment which may in any way be considered to interfere with the religious prejudices of the native soldiery in view to their conversion by the employment of native or other emissaries, in frequenting the lines of corps or residing for such purposes within the limits of the military cantonment.

5. In conclusion, I am instructed to request that His Excellency the Commander-in-Chief will direct the removal of Naick Pirwoodheen Pundah, from the 1st Battalion of the 25th N. I. causing a promotion to be made in his room, his pay and allowances to be drawn for by the Brigade Major at Meerut, where he is to remain at the pleasure of Government, till after the proceedings of the committee now ordered shall be made known on this singular and unprecedented case.

Pirwoodheen was a native sepoy who had been converted through the instrumentality of Mr. Fisher. As his history will be given in another part of this work we need not refer to the subject further than to state that a court of enquiry was duly held according to instructions from head-quarters, and though the parties who were desirous of convincing the ruling powers that "consternation" had seized the corps in consequence of the conversion, were put to shame, yet, so great were the apprehensions of the government still in the matter, that Pirwoodheen was never more allowed to be employed in the army.

At the time of Mr. Fisher's arrival at Meerut, a small building was occupied near the lines of the cavalry for the soldiers who had any regard for religion, to meet in for the purposes of worship; in consequence, however, of its insufficient size it was soon after sold by the few soldiers of H. M. 67th and of the 8th Dragoons, who at that time formed, what they termed *The Church of England Society*, and to whom it belonged. As the Society gradually increased a desire was expressed of having a more convenient building erected if the requisite sum for defraying the expense of the building could be obtained. Mr. Fisher set on foot a subscription amongst the resident gentry in the station; many contributed, and added a united request that Mr. Fisher should, as the chaplain of the station, plan and execute the building. A site was granted to him by the General commanding the division for the purpose proposed, and the building was erected and opened for public worship in 1821.

Mr. Fisher was in deed as well as in heart a true missionary. He was accustomed to attend the melás in the neighborhood of Meerut for the purpose of preaching to the poor deluded natives the glad tidings of salvation. A description of one of these, the Garmukhteswur fair in 1830, we shall give in his own words:—"It would be difficult to say how many people were congregated upon the two opposite banks of the mighty Ganges, and that for several miles in extent, both up and down the river. Probably, were I to say 400,000 or 500,000, it would be no exaggeration. The people gather here as they say, to bathe in the sacred Gunga at particular hours, to worship their idols and to wash away their sins. Every evening during the fair, at sunset, having prepared little diminutive rafts of straw or of reeds, they fix on them a number of small earthen vessels, which they fill with oil or ghee and set fire to the rolls of cotton immersed therein, and launch them into the running stream. You may conceive the nature of such an exhibition, when the river seems suddenly to become, as if by magic, one interminable blaze of starry constellations, extending further than the eye can reach, while the shouts of myriads of Hindoos, and the music of

ed shore, and the favorite songs of their groups of singers and dancing girls, resound from every quarter." On this excursion Mr. Fisher was accompanied by the Rev. Mr. Richards, Musseeh, and Matthew Piroodheen. They were out several days, distributed the scriptures to such as could read, and addressed themselves to multitudes of hearers, one of whom was an agent in the service of rajah Lall Deo of Jurrowtah, who heard the word attentively, and afterwards visited Mr. Richards at Meerut, and stayed seven days in daily conversation with him.

It is a source of regret to us that in the compilation of this sketch we have not been able to avail ourselves of the assistance of a large collection of letters written by Mr. Fisher, extending over a period of nearly twenty years, which was in the possession of one of his sons; the letters were placed in a tin box in a room on the ground floor, where the damp and other causes contributed to destroy or render illegible almost every one of them. A few letters to a younger son then in one of the Company's native regiments have escaped, but they chiefly relate to private matters, and are not of much interest. Amongst them however is one which refers to the death of Mr. Fisher's eldest daughter. The letter is interesting as showing the writer's anxiety to make the mournful event an occasion of spiritual benefit to the young and thoughtless soldier, whose heart at such a moment might be supposed to be more open to salutary impressions than was ordinarily the case. Mr. Fisher, in writing to his children, threw his whole heart into his correspondence—indeed he was remarkable for the warmth of affection which he felt and expressed in all his communications. The letter is dated from Meerut, January 20th, 1830 :—"Our sweet Marian is gone to the Saviour in whom she believed. All yesterday it became obvious she was sinking rapidly. Her sufferings, poor girl, from the agonizing and suffocating cough were very severe, but borne with a degree of meekness, gentleness, fortitude, resignation and faith, such as I have rarely witnessed and never can be surpassed. She talked calmly and beautifully on her own death, and of the eternal life and happiness she anticipated to enjoy in the bosom of Jesus, and in the society of the blessed above. Instead of needing comfort herself, she comforted us. Her countenance beamed with tenderest smiles of affection to us all, whenever she saw us gathering round her sick and dying bed, and her heart in that beautiful simplicity of faith and love which formed the distinguishing feature of her lovely character, rested steadily and uniformly on the everlasting mercies of her God and Saviour. She sleeps in Jesus and is at rest from pain and care and sorrow. Blessed be God. He gave her and He takes her away. He has a

right so to do, and we dare not repine. The anguish of parting is embittered by the remembrance of her heavenly disposition and temper, which sweetened the home wherever she dwelt, for now we have lost her, but the bitter cup is comparatively rendered sweeter by this very consideration. Her heavenly disposition marked her to be one of Heaven's prepared people—not that her own personal virtues are her salvation. They were the fruits of her steady faith in her Redeemer. She repeatedly said—'*He is all my hope and all my salvation.*' My dear son, put *thy* trust, I beseech thee, in the same God, the same divine Redeemer, and let no intercourse with a vile and irreligious world ever overthrow that sublime and holy hope which is founded on the righteousness of the Son of God. You have been brought up, my own dear fellow, in the nurture and admonition of the Lord. Cheer me and comfort my sorrowful heart by the blessed assurance that you will not forget the covenant of your early youth. Rest assured, my son, there is nothing like the Bible, and there is no God but the God of the Bible, and no peace without the blessing and presence of that God who gave us that glorious Revelation."

From Meerut, Mr. Fisher was brought down to the Presidency, to occupy the post of pastor of the Old Church in 1832. The same exemplary zeal and devotedness in the cause of Christ, was manifest in his conduct here. His name was associated with all those great and valued institutions, which are designed to promote the temporal or spiritual interests of men. In a remarkable degree was he a blessing to many in Calcutta, and his name will go down to posterity amongst those honored men who have been raised up to promote "glory to God in the highest, and on earth peace and goodwill towards men."

It is true that at his advanced age, seventy-three, death could scarcely be said to be sudden or unexpected. His friends had fondly cherished the expectation that the climate of the Hills might have so far been blessed to him as to strengthen him for a little longer period of service, and in the beginning of the year 1845, Mr. Fisher consequently left for Mussoorie. He, however, in whose hands are the issues of life, saw fit to dismiss him from duty and labor, to repose and enjoyment, shortly after his arrival there.

He was before death called to endure long and protracted sufferings. For months before his removal his bodily pain was extreme; at times, as he himself expressed it, "almost beyond endurance." The closing week was one of almost uninterrupted agony, so much so, that the suppressed groan was almost the only evidence he gave that he had not sunk beneath the anguish and pain. But amidst his acutest pains, he felt that the Lord dealt bountifully with him, and that "the suffer

ings of the present time were not worthy to be compared with the glory to be revealed."

On an occasion of former illness, when he was driven from his post of duty to seek for restoration to health, he expressed in beautiful terms the grace by which he was sustained. "My sickness," he said, in a letter to his beloved sister, "has been severe and dangerous; but mercy and undeserved compassion and love have spared me. It is not my intention, however, to fill my paper with the history of my own griefs and pains, suffice it to say that SWEET HOPE is with me, and that my Saviour sanctifies and blesses and heals and comforts me." And the same elevated feelings were conspicuous throughout the whole of his last severe and complicated sufferings. Bodily pain might occasionally extort a groan, but groaning is not grumbling. With him there was not an expression of murmuring or repining: no petulant complaint as to "why wearisome days and nights were appointed." On the contrary, there was the most perfect acquiescence in the divine disposal,—the most complete submission to the Divine will,—the most entire dependence upon the strength and grace of Jesus Christ.

It was in the midst of extreme bodily anguish and death-like exhaustion, that his son, overwhelmed with grief,—heart-broken at seeing his father's sufferings, enquired how he felt in his mind amidst them. He looked up, and giving one of his wonted sweet smiles, exclaimed with energy,—"**STRONG IN HOPE! STRONG IN HOPE!**" These were almost his last words, as he only said afterwards, with evident feelings of gratitude—"*I am easier.*" It was with such elevation of mind amidst constant ejaculatory prayer, that his spirit, on Sunday, the 16th of March, 1845, passed to its destined rest,—to the paradise of God, and thus left every possible evidence that could be desired, that "**THE RIGHTEOUS HAS HOPE IN HIS DEATH.**"

SEETA-RAM.

SEETA-RAM was a native of Upper India, and in the course of Providence, about the year 1818, became personally known to Mr. McIntosh, a missionary connected with the Baptist Mission at Serampore, whose pious conversation and instructions, were happily instrumental in bringing him to the knowledge of divine truth.

The writer of these remarks (Rev. Mr. Nisbet) commenced an acquaintance with him about the year 1829, when passing through the station of Allahabad, at which he was residing in the service of a pious gentleman, who afforded him every facility he required in preaching the gospel to those around. At this city, celebrated as a place of extraordinary sanctity among Hindoos, he enjoyed extensive opportunities of usefulness, in co-operation, and under the direction of his friend and pastor.

The situation of the city, at the junction of the Ganges with the Jumna, presents a field of missionary exertion, scarcely equalled by any other part of India, as hither an innumerable crowd of devotees annually assemble to bathe in waters, supposed to be at this point pre-eminently sacred. He here became a setter forth of the strange doctrine, which had rescued him from the most degrading superstition, and boldly proclaimed to his ignorant fellow-countrymen the faith which, at an earlier period of life, it would have been his glory to destroy.

Events which, turned out for the furtherance of the gospel, in June, 1826, led to his removal to Goruckpore, the chief town of a district of the same name, bounded on the north by the territory of Nepaul. At this station he was again introduced to full Christian privileges, under the ministry of the Rev. M. Wilkinson, of the Church Missionary Society, who had organized a small society of native Christians on the Mission premises. With them he had the privilege of associating at daily morning prayers, and the regular devotional services of the Sabbath. From the delicacy of his health, he was not unfrequently prevented from embracing the opportunities which were afforded. At a subsequent period, however, a more convenient residence enabled him to attend with greater constancy on the means of grace.

Soon after his arrival, an attempt was made to impart religious instruction to the servants of the family to which he was attached. For this purpose, as many as felt inclined to attend, assembled in the evening, in order to listen to the Scriptures, which on these occasions were read and expounded by Seeta-Ram, conformably to his

previous practice at Allahabad; these services were closed by an extempore prayer. It is to be regretted that sufficient time had not elapsed to allow the usual prejudices of innovation to subside, when an awful domestic visitation occasioned a temporary suspension of these plans, and, indeed, as the issue proved, terminated in their discontinuance. He was himself soon after that attacked by fever, the result of which was an accession to his constitutional maladies. Although incapacitated by indisposition from the performance of the active duties of a Christian, reclaimed by divine grace from idolatry, he was ever sensible to the obligation under which he lay to bear testimony to the truth, when in his power. During the last illness of a native Christian at the station, Seeta-Ram paid a daily visit for the purpose of reading the word of God, and imparting the consolations of religion in his parting moments. The poor man died in humble dependence on the Saviour.

A considerable degree of interest was likewise felt by him for a Hindoo devotee, who arrived at Goruckpore in the month of November. The fakeer was observed one morning at sun-rise, as he stood beneath a tree, in the act of applying the usual streaks of colored earth to the surface of his body. The conversation which resulted from this interview, led to an acquaintance with Seeta-Ram, who soon acquired the respect and confidence of the inquiring Hindoo. For several weeks an intercourse was kept up between the subject of this paper, and his Hindoo acquaintance; and so sincere and attentive did the latter appear, that a hope was indulged by Seeta-Ram of seeing him openly profess his belief in those doctrines, the excellencies of which, from conviction, he was constrained to admit. He, however, was disappointed: the poor devotee, though *almost* persuaded that the gospel contains the revealed will of God, could not renounce the idea of dependence on his own austerities, as a means of acceptance with the Deity, who, according to his professed creed, is the one only Supreme Ruler of the universe, and ought to be the object of religious veneration.

The health of Seeta-Ram rapidly declined towards the close of the year, but he was not confined to his house and enclosure, until within a week or ten days of his decease. During this period, it was obvious to every one that he could not long survive. About two o'clock on Sunday morning, the 18th of March, 1830, a communication was received from him, expressive of his desire to see Mr. Wilkinson, and Mr. Nisbet. The former having first reached the spot, was standing, on the arrival of the latter, near the dying convert, who was seated

and attentive moonshee was also standing by his side. It was an affecting scene. The moon shone brightly, and the night was serene and still. A small wood fire was burning on the ground. The time and circumstances tended, in a peculiar degree, to solemnize the feelings.

On being asked why he had summoned the attendance of those then present! he replied with firmness, "I am about to die." On being asked whether he felt any alarm? he said, "I am ready: to whom should I commit my soul, but Jesus?" and proceeded in a strain, worthy of an heir of immortality, confessing his sins, acknowledging his own utter worthlessness, breathing charity and good-will towards all mankind, and placing his entire dependence on the free grace and righteousness of the Saviour. "My reason for sending for you is," said he, "that I may witness a good confession. I did not wish to die like a brute. I have seen many persons depart in a way which, since I have known the truth, appears quite horrible: they place themselves upon a charpae, (an Indian bedstead,) cover their faces over, compose their limbs, and die." He wished to bear testimony to the truth of the gospel: for this he had always prayed. "I am now quite sensible," said he, "and in the hope of salvation I shall die. I am a great sinner, and shall not be saved through my own desert. Salvation is all of grace. I look to Christ for pardon; my trust is alone in him, and I shall die in peace. I do not fear death: why should I?"

At eight o'clock on Sunday morning the visit was repeated, when the fullest and most satisfactory evidence was afforded of his entire dependence on the Saviour. He manifested a spirit of meek submission to the will of God, often expressing his conviction that salvation is alone of grace, and that through the satisfaction of Christ Jesus only, could pardon and eternal life be obtained.

He continued in patient expectation of deliverance from his body of death, until near ten o'clock on Monday morning, when in the expressive language of his Hindoo attendant, *he died well!* The last words which fell from his lips within the hearing of the writer, were, "The love of Christ Jesus:" and the latest he was heard to utter, "O Lord, how long!"

JAMES WILSON.

JAMES WILSON was born in the year 1760. His father was commander of a ship in the Newcastle trade, and brought him up from his earliest years in the sea service. During the last war he served in America, and was present at the battles of Bunker's Hill and Long Island.

On his return from America, he obtained a berth as mate of an East Indiaman, being, though young, an able navigator. After arriving in safety at Bengal, he quitted his ship, and determined to abide in that country. Here he became engaged in the country service; and in one of these voyages he was sent in a small vessel to the Nicobar islands, with despatches for the ships returning from the east, to advise them of the arrival of the French squadron, under Suffrein, on the coast, and to put them on their guard. The ship he commanded was ill-found; and in the voyage her stern-post grew so loose as to admit so much water, that with difficulty she was prevented from foundering. He was therefore obliged to run for Madras; and off Pulicat discovered the French fleet going down the coast. He expected them to chase, and pressed with all sail for the shore, where a dangerous shoal probably prevented pursuit and capture; but the ship was so leaky that he was obliged to run her on the beach to save the lives of himself and crew. He proceeded thence to Madras, just at the critical moment when the settlement was in the greatest distress. Sir Eyre Coote had marched to the south, and was so surrounded by Hyder Ally's army that no supplies could reach him by land, and the French squadron anchoring at Pondicherry had cut off all supplies by sea; so that the British troops were reduced to great difficulties, and in danger of famine, their stores being nearly exhausted.

Several ships had been loaded with rice at Madras, but as the French lay directly in the way they dared not attempt the passage to Cuddalore, near which Sir Eyre Coote was encamped. The governor of Madras had heard of Mr. Wilson, and sent for him, and inquired if he would attempt to carry down the ships with the supplies for the camp, stating the danger and hazard of the run, and offering him four hundred pagodas for the service, and more if he should be detained beyond a fortnight. The Captain undertook to attempt the passage, and immediately made preparations for his departure. The vessel in which he embarked was about five hundred tons burthen, with three others under his command, all navigated by natives of India, himself being

the only European, except an officer, who went down as passenger to the army. He pushed on as far as Madras, about sixteen leagues, where he took refuge under the Dutch flag, and dispatched two messengers to Sir Eyre Coote, to inform him of his approach and to wait his orders; but the roads were all so obstructed by Hyder's horse, that to avoid the marauding army they were obliged to take a great circuit; and as they ventured to travel only by night, they were eleven days before they returned. They brought from the General the most urgent orders to proceed, at all hazards and without a moment's delay, adding, that if the Captain brought only one vessel and lost the rest, it would be of the most essential service. He accordingly immediately weighed anchor, proceeding at such a distance from Pondicherry as to see from the mast-head the French flag, and if possible to pass them in the night undiscovered. The French fleet that very evening weighed anchor, occasioned by a singular circumstance, which was afterwards known. Suffrein had sent his water casks on shore to be filled, and they lay on the beach. Sir Eyre Coote had detached a corps of grenadiers and light infantry, who entered Pondicherry, which was open on the land side since the fortifications had been demolished; they found and stove all the casks. This induced Suffrein to run down to Point de Galle to repair the loss, just at the moment when Captain Wilson was passing in the offing. As Suffrein's ships sailed so much better than his, they were off Cuddalore in the morning, and Captain Wilson arrived in the afternoon, thus providentially escaping, and bringing in the whole of the cargoes entrusted to his care, and so much wanted by the army. The men under Sir Eyre Coote had then been reduced to their last forty-five baskets of paddy, and not a grain of rice to be procured. This supply rescued them from impending famine, or the necessity of cutting their way through the enemy; and under God, was the means, as all acknowledged, of the preservation of the army and of the Carnatic. Captain Wilson had some stores of his own, which were greedily seized and devoured as soon as landed. The next day he was invited to dine with the General and his staff, was placed at Sir Eyre Coote's right hand, and received the most cordial acknowledgments for his services. He informed the company of the seizure of his stores; they bade him prepare an account of them, and gave him a pagoda for every bottle of wine, and for the rest in proportion; so that this successful trip produced him about a thousand pounds, and a testimony of Sir Eyre Coote's high satisfaction for the services which he had performed.

Returning to Bengal, he continued to be employed in carrying down supplies, till he was captured by the French when he was going with a

ammunition had been exhausted in the well known conflict with Suffrein. He was carried into Cuddalore, which had been taken by the French; and there he found the crew of the *Hannibal* in the same captivity. He was permitted, with other officers, to be at large on his parole, and hoped shortly to be exchanged.

Hyder had at that time overrun and wasted the greater part of the Carnatic; and in conjunction with the French, after taking Cuddalore, hoped to expel the English from all that territory. He had lately defeated Colonel Baily's detachment, and made them prisoners, and used every effort to get as many of the English as possible into his power, in order either to tempt them into his service, or to gratify his brutality by exposing them to a lingering death. He had bribed Suffrein with three hundred thousand rupees, to surrender up to him all his prisoners at Cuddalore; and the order being communicated to the commander of the fort, nothing could exceed the indignation and grief which he and his officers testified at such an infamous bargain. However, as he dared not disobey the orders of his superior, he informed the gentlemen on parole of the transaction, and his necessity of delivering them up the next day to the escort appointed to carry them to Seringapatam.

Captain Wilson no sooner received the intelligence than he determined that very night, if possible, to attempt his escape from a captivity which appeared to him worse than death. He had observed, as he walked the ramparts, the possibility of dropping down into the river; and, though he neither knew the height of the wall nor the width of the rivers which were to be crossed before he could reach a neutral settlement, he determined to seize the moment of delay, and risk the consequences, whatever danger or difficulty might be in the way.

He communicated his resolution to a brother officer and a Bengalee boy, his servant, who both resolved to accompany him in his flight. It was determined that the three should meet on the ramparts just before the guard was set, as it grew dark, and silently drop down from the battlement. Before the hour appointed, his companion's heart failed him. About seven o'clock, he with his boy Toby softly ascended the rampart unperceived, and the Captain leaping down, uncertain of the depth, pitched on his feet; but the shock of so great a descent, about forty feet, made his chin strike against his knees, and tumbled him headlong into the river which ran at the foot of the wall, and he dreaded lest the noise of the dash into the water would discover him. He recovered himself, however, as soon as possible, and returning to the foot of the wall, where there was a dry bank, bade the boy drop down, and caught him safe in his arms.

All that part of the Tanjore country is low, and intersected with a number of rivers, branching off from the great Colleroon: these must all be necessarily crossed. He inquired, therefore, of the boy if he could swim, but found he could not. This was very embarrassing; but he resolved not to leave him behind, and therefore took him on his back, being an excellent swimmer, and carried him over. They pushed towards Porto Novo, about four leagues and a half from Cuddalore. They had passed three arms of the river, and advanced at as great a pace as they possibly could, to make use of the night, since their hope of safety depended chiefly on the distance they could reach before the morning light. Not far from Porto Novo a sepoy sentry challenged them, on which they shrunk back and concealed themselves, turning down to the river side. The river in that place was very wide; and being near the sea, the tide was running in with great rapidity. He took, however, the boy on his back, as he had done before, and bade him be sure to hold only by his hands, and cast his legs behind him; but when they came into the breakers, the boy was frightened, and clung around the Captain with his legs so fast as almost to sink him. With difficulty he struggled with the waves, and turning back to the shore, found they must inevitably perish together if they *thus* attempted to proceed. Therefore setting the boy safe on land, he bade him go back to Doctor Mein, who would take care of him; but the poor lad was never afterwards heard of, though the most diligent inquiries were made to find him. As delay was certain death to him, he plunged again into the stream, and buffeting the waves pushed for the opposite shore; but he found the tide running upwards so strong, that in spite of all his efforts he was carried along with the current, and constrained at a considerable distance to return to the same side of the river. Providentially, at the place where he landed, he discovered by the moonlight, dry on the beach, a canoe, which he immediately seized, and was drawing down to the river, when two of the natives of the country rushed upon him, and demanded whither he was going with that boat. He seized the outrigger of the canoe, as his only weapon of defence against the paddles which they had secured, and told them he had lost his way; had urgent business at Tranquebar, and thither he must and would go; and launching with all his remaining strength the canoe into the river: the good-natured Indians laid down their paddles on the shafts, and whilst he stood in the stern, rowed him to the opposite shore. He returned them many thanks, having nothing else to give them, and leaping on the beach, immediately pushed forward with all his might. He found he had as great a distance to pass to the Colleroon as he had already travelled, and therefore continued his course with

full speed, the moon shining brightly ; and before break of day reached the largest arm of the river, of which those which he had crossed were but branches. Exhausted with the fatigue he had undergone, and dismayed with the width of this mighty stream, he stood for a moment hesitating on the brink ; but the approach of morning, and the danger behind him being so urgent, he stretched out his arms to the flood, and pressed for the shore. How long he was in crossing he could not ascertain, for somewhat near the centre of the river, he came in contact with the mast of a ship, or a great tree, floating with the stream ; on this he placed his hands and his head ; in which perilous position he thought he must have slept by the way, from some confused remembrance as of a person awaking from a state of insensibility, which he supposed had lasted an hour at least. However, with the light of the morning he had reached the land, and flattered himself that all his dangers were over and his liberty secured ; when after passing a jungle road which led to the sea side, he ascended a sand-bank to look around him. There, to his terror and surprise, he perceived a party of Hyder's horse scouring the coast, and being discovered by them they galloped up to him ; in a moment they seized him and stripped him naked, unable to fly or resist, and tying his hands behind his back, fastened a rope to them, and thus drove him before them to the head-quarters, several miles distant under a burning sun, and covered with blisters. He supposed he must have gone that night and day more than forty miles, beside all the rivers he had crossed. But to what efforts will not the hope of life and liberty prompt ? What sufferings and dangers will not men brave to secure them ? Yet these were but the beginning of his sorrows.

The officer at the head-quarters was a Mahomedan, one of Hyder's chieftains. He interrogated the poor prisoner sharply, who he was, whence he came, and whither he was going ? Mr. Wilson gave him an ingenuous account of his escape from Cuddalore, and the reasons for it, with all the circumstances attending his flight. The Moorman, with wrath, looked at him, and said, *Jute bat* ; "That is a lie ;" as no man ever yet passed the Colleroon by swimming ; for if he had but dipped the tip of his fingers in it, the alligators would have seized him. The Captain assured him it was the truth, and gave him such indubitable evidence of the fact, that he could no longer doubt the relation ; when lifting up both his hands he cried out, *Khuda ka admi*, "This is God's man." So Caiaphas prophesied. He was indeed God's man. The Lord had marked him for his own, though as yet he knew Him not.

He was immediately marched back, naked and blistered all over, to

flight, Hyder refused him permission to join his fellow-officers, his former companions, and thrust him into a dungeon among the meanest captives. Chained to a common soldier, he was next day led out, almost famished and nearly naked, to march on foot to Seringapatam, in that burning climate, about 500 miles distant. The officers beheld his forlorn condition with great concern, unable to procure him any redress; but they endeavored to alleviate his misery by supplying him with immediate necessities. One gave him a shirt, another a waistcoat, another stockings and shoes; so that he was once more covered and equipped for his toilsome journey. But his brutal conductors had no sooner marched him off to the first halting-place, than they again stripped him to the skin, and left him only a sorry rag to wrap round his middle.

In this wretched state, chained to another fellow-sufferer, under a vertical sun, with a scanty provision of rice only, he had to travel, naked and barefoot, five hundred miles, insulted by the men, who goaded him all the day, and at night thrust him into a damp unwholesome prison, crowded with other miserable objects.

On their way they were brought into Hyder's presence, and strongly urged to enlist into his service, and profess his religion, and thus obtain their liberty: to induce them to consent, when plausible words were of no avail, horrible severities were inflicted on them; and to escape these at any rate, some of the poor creatures consented. But the Captain rejected these offers with disdain; and though a stranger to a nobler principle, and destitute of all religion, so great a sense of honor impressed him, that he resolved to prefer death, with all its horrors, to desertion and Mahomedanism. In various villages through which they passed in their long march, he was placed under cover, and exhibited to the country people as an object of curiosity; many of them never having seen a white man before. Then he was forced to present himself in all possible positions, and display all the antics of which he was capable, that his conductors might obtain money from these poor villagers at the expense of their captive.

In consequence of the dreadful nature of this march, exposed by day to the heat, and cooped up in a damp prison by night, without clothes, and almost without food, covered with sores, and the irons entering into his flesh, he was, in addition to all the rest of his sufferings, attacked with the flux; and how he arrived at Seringapatam alive, so weakened with disease, is wonderful. Yet greater miseries awaited him there: naked, diseased, and half starved, he was thrust into a noisome prison, destitute of food and medicine, with one hundred and fifty-three fellow-sufferers.

size and vigour. Irons weighing thirty-two pounds were fastened on him; and this peculiar rigour, he was informed, was the punishment of his daring to attempt an escape, as well as for his resolute rejection of all the tempting offers made him. While the other officers were at large, Captain Wilson was imprisoned with the common soldiers, and chained to one of them night and day.

It is hardly possible to express the scene of unvaried misery that for two and twenty months he suffered in this horrible place. The prison was a square, round the walls of which was a barrack for the guard. In the middle was a covered place, open on all sides, exposed to the wind and rain. There, without any bed but the earth, or covering but the rags wrapped round him, he was chained to a fellow-sufferer, and often so cold, that they have dug a hole in the earth and buried themselves in it, as some defence from the chilling blasts of the night. Their whole allowance was a pound of rice a day per man, and one rupee for forty days, or one pice a day, to provide salt and firing to cook their rice. It will hardly be believed, that it was one of their eager employments to collect the white ants, which pestered them in the prison, and fry them to procure a spoonful or two of their buttery substance; a state of raging hunger was never appeased by an allowance scarcely able to maintain life; and the rice so full of stones, that he could not chew but must swallow it; and often (he said) he was afraid to trust his fingers in his mouth, lest he should be tempted to bite them. Their rice was brought in a large bowl, containing the portion of a given number; but, that none might take more than his share, they provided themselves with a small piece of wood, rudely formed into a spoon, which no one was suffered to use but in his turn; and such was the keenness of hunger, and his eagerness to obtain food, that his jaws often snapped the spoon by an involuntary motion, as though forced together by a spring.

The athletic Highlanders were among the first victims. The flux and dropsy daily diminished their numbers. Often the dead corpse was unchained from his arm in the morning, that another living sufferer might take his place and fall by the same disease. How his constitution could endure such sufferings is astonishing. Yet he had recovered from the flux which he carried into the prison, and for a year maintained a state of health beyond his fellows. At last, worn down with misery, cold, hunger, and nakedness, he was attacked with the usual symptoms of the disorder which had carried off so many others. His body was enormously distended, his thighs as big as his waist was before, and his face exceedingly bloated. Death seemed to have seized

millstone : God was not in his thoughts, and his conscience cauterized, as if made stupid by his sufferings, he was dying as the beast that perisheth. No humiliation, no prayer, no sense of sin, no recourse to a pardoning God, no care about an eternal world ; he lay occupied only with the desire of life and hope of recovery.

Reduced now to the extremity of weakness, his chains too strait to be endured, and threatening mortification, he seemed to touch the moment of his dissolution ; and was released from them to lie down and die. The soldier to whom he had been last chained, had served him with great affection, whilst others who had been linked together often quarrelled, and, rendered mad by their sufferings, blasphemed and aggravated each other's miseries. Seeing him thus to all appearance near his end, thinking it might alleviate his pain, the soldier entreated he might spend for oil the daily allowance of money paid him, and anoint his legs ; but the Captain objected, that he should have nothing to buy firing and salt to cook the next day's provisions. The soldier shook his head, and said, " Master, before that I fear you will be dead and never want it." But who can tell what a day may bring forth ? He had exchanged his allowance of rice that day for a small species of gram, called *ratche pier*, which he eagerly devoured, and being very thirsty, he drank the liquor in which it was boiled ; and this produced such an amazing effect, that in the course of a few hours his legs and thighs and body, from being ready to burst, were reduced to a skeleton ; and though greatly weakened, he was completely relieved. He afterwards recommended the trial of the same water with success to many of his fellow-prisoners. His irons were now re-placed by others less heavy ; and being mere skin and bone, they would slip over his knees, and leave his legs at liberty.

The ravages of death had by this time thinned their ranks, and few remained the living monuments of Hyder Ali's cruelty and malignity : nor would these probably have contested with their miseries many more months or days ; but the victories of Sir Eyre Coote happily humbled this tyrant, and compelled him reluctantly to submit, as one of the conditions of peace, to the release of all the British captives. With these glad tidings, after they had spent twenty-two months on the verge of the grave, Mr. Law, son of the Bishop of Carlisle, arrived at Seringapatam, and to him the prison-doors flew open. But what a scene presented itself ! Emaciated, naked, covered with ulcers, more than half starved, only thirty-two remained out of one hundred and fifty-three brave men, to tell the dismal tale of the sufferings of their prison-house.

Their humane and compassionate deliverer immediately provided

them with clothes, dressings for their wounds, and food for their hunger ; but now their mercies threatened to be more fatal to them even than their miseries. The ravenousness of their appetite could not be restrained ; and though cautioned and warned against any excess, they devoured the meat provided with such keen avidity that their stomachs, long unaccustomed to animal food, were incapable of digestion. Captain Wilson was one of the number who could not bridle his cravings. A large piece of beef was assigned to him ; the greater part of which he devoured with a voracious appetite, and the other part he placed under his pillow, with an intention to eat it the first moment he should awake ; but the sad effects immediately followed. He was seized that night with a violent fever, became delirious, and for a fortnight his life was despaired of. In his prison, under sufferings more than human nature seemed capable of enduring, he had struggled through, and for the most part enjoyed a state of health and strength ; but now in the moment of liberty, joy, and abundance, he received a stroke more severe than any he had before undergone. He, however, when human aid was unavailing, was providentially restored as if from the grave.

How little can we determine of the good or evil before us under the sun ? He was a more wretched being surrounded by kind friends and every humane attention, than he had been when destitute, famished, covered with sores and lying naked on the floor of a dungeon. But he who is the Lord of life and glory had determined he should not thus perish. When all human help had failed, the great physician who had the balm to heal the desperate, rebuked the fever, restored his understanding, and raised him up once more from the dust of death.

Being now restored, and capable of accompanying his countrymen, he descended the Ghauts, and proceeded on to Madras. Lord Macartney had forwarded a supply of clothes to meet them ; but there not being a sufficiency for all, some had one thing and some another ; to Captain Wilson's share a very large Military hat fell, which, with a banian and pantaloons with many a breach in them, made his meagre figure very much resemble a maniac. Impatient to re-visit his friends, he walked in from the last halting-place, and the sentries would hardly let him pass. He hastened to a friend whose name was Ellis, and enquired of the servants for their master and mistress. The footmen stared at him, said they were not at home, and were shutting the door against him, when he pressed in, rushed by them, and threw himself down on a sofa. The servants were Mahometans, who hold the insane in much reverence, and such they supposed him ; and Captain Wilson

most profound sleep, in which state his friends on their return found him, and hardly recognised him—he was so altered. They left him thus sound asleep till the evening, when the lustres were lighted, and several friends assembled, curious to hear the story of his miserable captivity. When he awoke and saw the glare of light and the persons around him, he could scarcely recover his recollection, and for a moment seemed as if he had dropped into some enchanted abode. The welcome and kind treatment of his friends, who supplied all his wants, soon restored him to his former life and spirit, and he began to think of new service, as he had yet obtained but a scanty provision, which his long captivity had not much increased, though he received the arrear of his pay. He accordingly shipped himself as first mate of the *Intelligence*, Captain Pennington, for Bencoolen and Batavia. In his passage they were surrounded with water-spouts, one of which was very near, and they fired to disperse it. The roaring was tremendous, and presently a torrent poured on the ship, which brought down with it many fish and sea weeds, yet the water was perfectly fresh; a phenomenon singularly curious.

During this voyage, the white ants and cockroaches with other insects, multiplied in the most prodigious manner, so that it was resolved to run the ship down from Bencoolen to Puley Bay, and lay her completely under water to get rid of the vermin. After a fortnight, they pumped her dry, and the quantity destroyed of these creatures, with centipedes, three or four inches long, was incredible. Bencoolen was a most unhealthy place, but Puley Bay is the region of the shadow of death; from thence none escape without the putrid fever. Perhaps the wetness of the ship added not a little to the cause of mortality. Before they left the Bay every man of the crew who was a European, except Wilson, died. The Captain came down well on Christmas-day and only dined on board, and returned the same night; the next day he sickened and died. A recruit of black men was sent from Bencoolen to navigate the vessel. The day they sailed out of the harbor, Captain Wilson, who had hitherto resisted the unhealthiness of the climate, and then commanded the vessel, was attacked with a fever. One Swede yet remained. He was always accounting for the death of his companions, and imputed it to their imprudence. He had confidence he should escape. He was then at the helm going out of the harbor. The Captain, who though ill, kept the deck, observed the ship very badly steered, and called out to the helmsman. The Swede quitted the helm and sat down on the hen-coops. The Captain himself ran to the wheel to rectify the course; storming at the man who left the helm.

to him, he found him a corpse. The ship, however, visited Batavia, and arrived in Bengal; and though his health continued to suffer, the Captain made a very profitable voyage. During a year and a half he had repeated and dangerous relapses, and more than once approached the gates of death. He continued, however, to improve his fortune, and became himself a sharer of the vessel, as well as Commander.

It is worthy of remark how much the most important circumstances of Captain Wilson's life turned upon apparently trivial occurrences. The last events attending his mercantile engagements were such as show the control of Providence over us and our affairs by a hand which we cannot see. The Captain was lying at anchor in port, with his vessel freighted and ready for sea, but where he and many others had been for some time wind-bound. Being on shore, spending the evening with a number of the merchants and captains of the vessels in the harbor, he met with something which greatly displeased him; he silently withdrew from the company, and instead of sleeping on shore as others did, and as he intended to have done, he called a boat, and went to his ship designing to sleep on board; but soon after he was there, about midnight, the wind shifted nearly to the opposite point of the compass. He immediately weighed anchor and sailed out of the harbor, and had the advantage of a fair wind and sufficient time to get down the river and get a good offing. Before the other ships could get out of the river, the wind resumed its position, and forced them back to their former anchorage, and though directly foul to those in port, was tolerably fair for Wilson. When he reached the port to which he was destined, the markets were much in want of the articles with which his ship was freighted, and there being no merchant to share the market with him, he obtained his own price for the greater part of his goods. For the same reason, the articles with which he freighted his vessel back, were cheap. With them he returned to the port whence he first sailed after a month's absence, and found the vessels wind-bound as before. Here also he obtained a ready and advantageous sale for his goods. By the double advantages of this favourable voyage, with what he had gained before, he obtained a sufficient sum to induce him to retire from business, and from the toils and dangers of the sea; he resolved, therefore, to return to England, sit down content with what he had, and endeavor to recover his health.

With this view he embarked as passenger in the same ship in which Mr. Thomas, one of the Baptist missionaries, was returning from Bengal to England. With him he had frequent disputes about religion, and being an infidel in principle, as careless in conduct, he could

that he should have more hope of converting the lascars to christianity, than Captain Wilson, so deeply mysterious are the ways of Providence. The things impossible to man, are possible with God ; but the time was not yet.

Being safely arrived at Portsmouth, he looked around him for an agreeable abode, and having soon discovered such a one at Horndean, in Hampshire, he purchased it, and determined to sit down contented with the very moderate fortune which he had brought from India, and amuse himself with gardening and the sports of the country. Being unmarried he considered of a proper person to have the conduct of his house and family. He had a sensible and agreeable niece, whom he particularly desired to take this care upon her ; she was a truly religious woman, and when pressed by him to come and live with him, she informed him of her sentiments, and her wish to attend the worship of God at the congregation of Portsea, to which she belonged. He very carelessly observed that to him this would be no objection ; he should not disturb her about her religion, and provided she did not trouble him with it, he should leave her to herself.

About two years he continued to live at Horndean in the same careless unconcern about eternal things ; decent in his conduct, and perfectly sober ; amused with his garden, the sports, and company around him, but an utter stranger to the principles of the gospel, and unacquainted with the power of them.

The methods of Providence are inscrutable, but while they are directed by wisdom, they are characterized by benevolence. It was a merciful event for Captain Wilson that the mind of his niece had been enlightened and imbued with the spirit of truth previous to his return from India. This was to her a situation of many comforts, but as Horndean was ten miles from the place of worship she used to attend, and where she had received her first serious impressions, she felt it a great disadvantage to be deprived of the public ordinances of God's house, and this made her appear to him as though not happy. He was also associated with the fashionable persons in the neighborhood, whose conversation and habits were not congenial to her state of mind ; he perceived this, and though he never made it the source of uneasiness to her, yet it rather marred his pleasures, and excited his surprise, that what he then considered as innocent amusements and gaieties, could afford her no pleasure.

Captain Sims, a gentleman who had for some years retired from the active duties of his profession, upon a respectable competency, resided near to Captain Wilson. The habits of good neighborhood soon

many years, (for he was then in an advanced period of life,) professed a zealous attachment to the principles of vital religion, and regularly attended divine worship on the Sabbath, at Orange Street Chapel, Portsea. He had frequently introduced the subject of religion to his friend, Captain Wilson, but he was better acquainted with the interior of religion, than qualified to defend its outworks. Captain Wilson proudly defied the artillery of his heavy denunciations against unbelievers, and smiled at his entreating him to abandon the standard under which he had so long fought, and to join affinity and allegiance with him. Captain Sims had realized the truth of that scripture, "He that believeth, hath the witness in himself;" and having this in a good degree, he had employed his mind about the general evidences of a divine revelation too little to meet the sceptical reasonings of his infidel neighbour. He cited scripture to prove that the Captain's principles were wrong, and the other required evidence that the scriptures were right. Frequent and long conversations took place on this most important of all subjects, and in the sequel it pleased God to impress Captain Wilson with a desire to hear the matter discussed by a minister of the gospel, in the regular service of the sanctuary. Under the pretext of obliging his niece, he offered to convey her to her place of worship on the ensuing sabbath, at Portsea, and here the discourse was providentially delivered by a young clergyman, with whom he formerly had an acquaintance, and with whom he had frequently debated the truth of revelation.

The sermon was listened to by Captain Wilson with a fixed attention, which excited the observation of those who sat near him, and especially of the minister in the pulpit. The sentiments produced a conflict of feelings in his breast. His memory, reason, conscience, imagination, and passions, were all in agitation. His prejudices for and against the doctrines of the gospel, his hopes and fears, his love and hatred, his pleasures and disgust raised a storm in his soul, resembling the concussion of the elements in a hurricane; for while his heart rose in hatred against the sovereignty of God, the events of his whole life appeared before him as incontrovertible evidences of its truth. The impassioned strains in which the concluding part of the sermon was addressed to the auditory, representing the infinite compassion of the Saviour, his long-suffering with sinners, the various persevering methods he used to bring them to repentance, and his inexpressible readiness to receive and pardon all that applied to him for mercy, drew tears from those eyes which had never wept during the long and almost unparalleled sufferings he had endured.

should excite observation, drew tears of benevolent joy from the eyes of his friend who sat opposite to him. When returning home with Miss Wilson in the evening, the Captain related the sermon he had heard in the morning, and the impressions it had made upon his mind. He appeared very serious, and said, "If what I have heard to-day be true, I am a lost man." This language drew tears of joy from his affectionate niece, who immediately began to present the bright side of christianity to his mind, assuring him that he would soon find more pleasure from believing it, than ever he had found from the world.

He now became very pensive and thoughtful; the bible and the writings of good men were his constant companions. The truth of revelation, believed but partially, and with many painful suspicions, was now but a secondary object, his great concern being absorbed in the enquiry, "How shall I be saved?" Never did a laborer wish for a night of rest more than he longed for the return of the Sabbath. The next Lord's-day morning he was one of the first in the place of worship. The prayer astonished him; the adorations, confessions, petitions, pleadings, and thanksgiving, every part appeared to be composed for him, and seemed to open the sluices of his soul, that he might pour out his grief, fear, desire and gratitude into the bosom of the Father of spirits. The sermon which he then heard deepened former impressions. Sin appeared exceedingly sinful. The next Sabbath morning the minister described the way in which a resemblance to Christ was begun, progressively effected, and finally perfected, and the sermon on justification opened to his mind the method of a sinner's acceptance with God. This discourse, under Providence, was the principal means of removing in a good degree the load of guilt which had for some weeks pressed on his spirits, and dispelling the gloomy apprehensions which tormented his mind about a future state. He now entered into the pleasures of religion. His countenance, which before had indicated the anxious thoughtfulness and desponding apprehensions of his grief-worn spirit, now brightened with cheerfulness, while a radiance of ardent love and gratitude seemed to sparkle in his eyes. His conversation was no longer forced, broken and distressing. He spoke freely, and in every company; for "out of the abundance of the heart the mouth speaketh."

One Sabbath, after returning from Portsea, as the Captain was walking in his garden, he meditated on the faith of Abraham, in leaving his country and friends at the call of God, not knowing whither he went. This was the subject of a sermon he had heard that day. On reviewing the circumstances of the Patriarch, he was much affected by the wonders wrought by faith, and admired the boldness of his

denial of the worthies recorded in the 11th chapter of the Epistle to the Hebrews. While he mused on the nature and evidence of the faith there described, as the substance of things hoped for and the evidence of things not seen, he began to question himself on the reality of his own, and felt a rising fear in his mind, lest he should have deceived himself by placing doctrinal opinions in the stead of divine convictions of the truth. He asked himself, if called in Providence to suffer or to serve like these, whether he could as readily give up all for Christ, and go forth at the divine bidding.

The impressions made by these reflections fixed deeply on his heart for several weeks, and his mind underwent many harassing fears and desponding feelings on the subject, till one day, after receiving the *Evangelical Magazine*, the first subject which caught his eye and attention, was the account of a design to form a Missionary Society in London, and if possible to convey the gospel to the islands of the Pacific Ocean. The thought immediately forcibly struck his mind, "If you are wanted to command the expedition, have you faith to sacrifice all the comforts around you, and freely devoting yourself to the service, could you embark once more on the deep, not to increase your substance, but to seek the souls redeemed by the blood of the Lamb?" He felt that moment he could do it with pleasure; that he was able to sacrifice all he had and give himself up also to God.

A general meeting of the Hampshire Association of Ministers being held at Salisbury, among other objects, to consider the subject of forming a Missionary Society, to decide on the intended Mission, and to promote its accomplishment, he determined to accompany his minister thither, and hear what should be advanced on the occasion. There he mentioned to some of the ministers the impression which rested on his mind, but they rather in general damped than encouraged his sensations on the subject; and though they zealously favored the missionary attempt, they hardly thought his services would be necessary, as it was to them improbable that a ship should be employed solely for that purpose.

He had now, probably, dropped all further thoughts of the matter, if the first general missionary meeting had not called up his pastor, with many others, to town, in order to consult what steps were proper to be pursued at the commencement of so great an undertaking. The captain resolved to be of the party, to see and hear for himself what was the object intended, and the means proposed for carrying the Mission into effect. He listened with serious attention to the discourse delivered to the body of the society, where Dr. Haweis expressed his

provide instruments for the execution of his own purposes; that the means would never be wanting if the friends zealously set their shoulders to the yoke, and considered the glory of the object and the urgency of the call. The captain attended next day at Spa Fields chapel, and heard the first discourse, describing the objects of the society and suggesting the steps necessary for the execution. These met his full approbation, and contributed to decide his mind on the subject. He desired his pastor to call upon Dr. Haweis and appoint an interview. They met the next morning, when after some conference concerning the Mission, with great modesty and diffidence, but with a decided purpose, Captain Wilson intimated that if the society could not find a better conductor, which he wished and hoped they might, the service should not be impeded for lack of nautical skill, and that he was ready, without other reward than the satisfaction resulting from the service, to devote himself to the work with whatever inconvenience to himself it might be attended. His services were then offered formally to the society and the offer embraced with delight.

Some months elapsed in the preparatory steps, in seeking out, and examining missionaries, providing funds, and weighing the properest means of carrying the proposed Mission into effect. After long and ample discussion, it was resolved that the attempt should be made in a ship belonging to the society, sufficient to carry thirty missionaries, and that Captain Wilson be requested to undertake the command. The captain was desired to come to London, and take an active part in the preparations. This he cheerfully did. Not less than seven or eight times did he go up and down, though more than sixty miles from town, at his own expense, sought out and purchased a proper vessel, forwarding everything in his department; engaged the mariners, and settled all his own affairs for so long an absence. He sold his house at Horndean, fixed his niece in London, and prepared to embark with the missionaries in a long and perilous navigation. •

The ship purchased for the voyage was called the *Duff*. In her were embarked four ordained ministers, a surgeon, and twenty-five other missionaries or settlers, being pious persons, having been for the most part engaged in business or mercantile employments, highly necessary to impart the principles and habits of civilization to the South Sea islanders, together with six women, wives of some of the missionaries, and three children. The ship was manned by three principal officers, besides a gunner, carpenter, steward and sailmaker, fifteen other sailors and the captain, most of whom made a profession of being under the influence of Christian principles.

having for their flag three doves argent on a purple field, bearing olive branches in their bills. They were detained at Spithead waiting for wind or convoy for some weeks. The convoy being at length ready, the *Duff*, in company with more than fifty others, sailed on the 23d of September, wafted by propitious winds, and under the auspices of the effectual fervent prayers of many thousands of Christians. On the following Sunday the ship lay to off Falmouth; and on the 30th, a fresh wind springing up from the north-east, Captain Wilson thought it a favorable opportunity of parting with the convoy, by which he had been so long detained. Six days afterwards they passed the island of Madeira, and on the 14th of October, cast anchor in Porto Praya bay, in the island of St. Jago. After getting the water-casks filled, and obtaining other refreshments, they sailed the next day, and on the 12th of November arrived at Rio de Janeiro. This they left on the 19th. It was Captain Wilson's intention to beat round Cape Horn, but in consequence of meeting with a severe gale, in which the vessel shipped several heavy seas, he felt convinced that it was not the will of God that they should go by that route, and it would be folly to continue the attempt. He therefore bore up for the Cape of Good Hope. This was at first a severe trial, as it increased the length of the voyage very considerably; but it was not long before they had cause to rejoice over it, for the vessel was carried along in a rapid and pleasing manner, and on the 30th of January, the *Duff* rounded New Zealand, and on the 4th of March made Otaheite.

"Here," wrote Captain Wilson, "mark the dealings of Providence: a large house which the natives had built for Captain Bligh, was just finished; the whole island in perfect peace (Pomarre and his son Otoo being absolute sovereigns of this island and of Eimeo); thus our business was expedited; for instead of many chiefs, as we expected, we had only to make our errand known to Pomarre. This we were fully able to do, our God having kept two Europeans for the purpose, the other having gone to Europe. One of them, whose name is Peter, had left the *Dædalus*; the other, named Andrew, was cast away in the *Matilda*, and had been five years in the island; both could talk the language fluently. Our reasons for coming were no sooner made known to Pomarre, than he said we should not only have the house, (which is a hundred feet by forty,) but that all Matavia should be given to the English, which was accordingly done in the most formal manner." After having thus succeeded in obtaining land, and permission to establish a station there, eighteen missionaries landed and took possession of the house, and made themselves comfortable.

fortably settled, sailed away on the 26th of March, to the Friendly Islands. On the 1st of April the *Duff* made Palmerston Islands, and on the 9th Tongataboo. The next day the anchor was let go about the place where Captain Cook lay, according to his bearings. The ship was immediately surrounded by the canoes of the natives. A number of chiefs came on board, who informed the missionaries that two Europeans were on the island, and it was not long before they made their appearance. One of them was an Irishman, named John Kennelly, the other, Benjamin Ambler, of London. It was intended to employ these men also as interpreters; they readily agreed to give them all the assistance in their power, but they soon proved that they were anything but friendly towards the *Duff* and her missionary band. After these men and the chief had received presents, they went ashore, apparently highly satisfied.

Very early the next morning the ship was surrounded with a prodigious number of single canoes, besides ten or twelve large double ones. From the peaceable manner in which the natives had left the previous evening, the Captain had not the least suspicion as to any hostile movement, until the two Europeans informed him that it was the intention of the natives to take the ship. On hearing this, the crew were got to quarters as privately as possible, and two guns were scaled; on this the large canoes began to sheer off, and a number of single ones followed.

A right understanding having been come to with the natives, six missionaries were left at this place. The *Duff*, on taking her departure, met with a smart gale, and narrowly escaped shipwreck twice before she could clear the harbour. She then made the best of her way towards the Marquesas, with only two missionaries on board—Messrs. Harris and Crook. The fair wind lasted six days, and was succeeded by hard gales from the eastward, so that on the 6th of May they were only in 206° E. long. and 39° S. latitude.

On the 23d May, Captain Wilson discovered two islands, on which he endeavoured to land; but the natives, from their hostile disposition, prevented it. One was named the Crescent, from its shape, the other after Sir Charles Middleton; they lay in latitude $23^{\circ} 12'$ S. and in longitude $226^{\circ} 15'$ East. The next day another island was discovered, which was named after admiral Gambier, latitude $21^{\circ} 36'$ S. longitude $225^{\circ} 40'$ East; and on the 29th of May another, which was called after Mr. Searle, latitude $18^{\circ} 18'$ S., longitude $224^{\circ} 12'$ East. On the 4th of June the *Duff* made the island of Christiana, and the next day anchored in Resolution Bay, after a long disagreeable passage of fifty

cessary to bring it on deck to repair ; and on doing so two of the fore-shrouds were discovered gone, so that had the ship been on the star-board tack instead of the larboard, during the heavy gales she experienced on the passage, she must have been dismasted.

On arriving at Resolution Bay, many natives came off to visit the vessel, and amongst them the chief, whom after a few visits the captain gave to understand that the two missionaries were to stay with him. On hearing this he could not contain himself, but jumped about the cabin for joy. He said they should have a house, and that they should never want while he had to give. The young lad Crook was left, but it was found necessary to take Harris back to Otaheite.

Having refitted the rigging, Captain Wilson on the 27th of June set sail for Otaheite, and in his way took a view of Trevenen's and Sir Henry Martin's islands, and arrived in Matavia on the 6th of July, where he found the missionaries all well. On the 4th of August he took a final leave of the missionaries, and touched at Huahine, which was in a dreadful state owing to their wars. From this he made Palmerston island, where they planted bread-fruit, plantain, and ava trees ; and on the 18th of August, anchored off Tangataboo, nearly in their old berth. The missionaries here were all well, except one, whom Captain Wilson took on board again, as his health had been bad from the time he landed. On the 7th of September he left Tongataboo, and on the 9th made the Fejees ; but after six days' toil to find an anchorage, he was under the necessity of quitting the islands without any intercourse with the natives. This group is completely hemmed in by dangerous coral reefs. The *Duff* got into the middle of them, and it is a wonder how she was enabled to get clear of them, with only a single bump on one, from which however she received no injury. In steering to the westward, the captain made the island of Ruttuma, and had a little intercourse with the natives. Thence he proceeded to the Pelews, where, from the stormy appearance of the weather, he thought it prudent to make a very brief stay, and set sail for Macao, where he arrived on the 21st of November. Captain Wilson was informed that he could not proceed to Whampoa without an authority from the Hoppo, because he had no cargo. Finding a ship had been detained a month under a similar pretence, he went to Canton, by which means he got permission to anchor at Whampoa on the fourteenth day.

Though the captain met with considerable ridicule in China on account of his religion, yet his business was facilitated beyond precedent. He expected to be detained there at least three months ; but Mr. Hall, the head supercargo, informed the captain, that as the ship was reported to be in excellent order, and fit to receive a cargo, if he could

be ready in five or six days to receive his lading, he would despatch him. By the kindness of the other supercargo also, the difficulties usually thrown in the way by the Chinese were easily surmounted. The ship was despatched in a shorter time than had ever been known before; for though these gentlemen smiled at the captain's religious zeal, they could not but admire his benevolent philanthropy, and therefore readily expedited his business. The ship was ready just in time to sail with the first ships that were leaving China. The singularity of the manners of the officers and ship's company while at Canton excited attention. All immorality being utterly discountenanced, not an oath sworn, and an unusual devotion maintained, induced those in the ships whose company they had joined, to give the *Duff* a new name: they called her "*The Ten Commandments*," the greatest compliment and honor they could pay to her commander and crew.

The ship left China on the 3d of December, 1797, and arrived, after a safe and pleasant passage, at the Cape of Good Hope, on the 17th of March, 1798. Here the ships of war impressed some sailors from the other ships, but none from the *Duff*. They sailed from the Cape on the 1st of April; touched at St. Helena on the 15th; on the 24th of June put into Cork for convoy, and under the protection of the *Ethalion*, the *Duff* arrived safe and all well in the river Thames on the 11th of July. In a few days the cargo of teas was discharged in as perfect a state as when received at China. Thus did God waft this floating chapel from place to place in a most wonderful manner, over a distance of nearly fifty thousand miles, in little more than one year and nine months, of which a considerable portion of time was spent in port and at anchor among the South Sea islands. Not a sail was split during the whole voyage, nor a mast carried away; an extraordinary degree of health was enjoyed by all on board, so that all the seamen and officers, with the exception of one seaman, returned in the vessel to London in health.

After Captain Wilson's return from the South Seas, he resided in London for some time; his niece, as before, having the superintendence of his domestic concerns. The effects of a sedentary life after a long sea voyage soon manifested themselves in a very serious bilious attack, which indicated a morbid affection of the liver, and in his own opinion threatened his life. In this state of body he possessed great pleasure and comfort of mind. He felt that he had lived to accomplish an important object, and he was therefore not unwilling to die; but He who had fixed the bounds of his habitation added nearly twenty years more to his life.

In 1799 he was united by marriage to Miss Holbert, a lady of a very

respectable family on Denmark Hill, Camberwell. With Mrs. Wilson he received a fortune little short of £30,000 ; but this, as well as some of his own money, the savings of years of toil and suffering in the East, were all swallowed up by the adventurous speculations of one of his friends, whom he from friendship was induced to confide in. This event, in a spiritual sense, proved highly beneficial to the captain. It gave him deeper discoveries of his own heart, and of the minute fulfilment of the word by the providence of God. A short time before his death, these events were the subject of very useful conversation between the captain and a friend. He observed—"In how many ways God has taught me my dependence upon him ! he saw this was the most effectual way to humble my spirit, to wean me from the world, and to bring me nearer to himself ; and I trust he has done it."

Having entered upon a domestic settlement, which fixed him near the place of worship of which the Rev. George Clayton was pastor, Captain Wilson became a regular attendant at his chapel, accompanied by his partner, who was a most pious and intelligent lady. His steady attachment to the house of God, his punctual attendance on the ordinances of divine worship, and his humble unassuming deportment, were noticed by his pastor. In his retirement he not only read, but studied the scriptures ; the word of God was his companion. Part of the day was devoted to reading the scriptures, and committing certain portions to memory, and another part to a repetition of them as he walked or rode to town, or employed himself in his garden. By this means he obtained a great richness in experimental religion.

About ten months before his death, Captain Wilson's health visibly suffered by the encroachments of an internal distemper. No very alarming symptoms, however, at first appeared ; but as weeks and months revolved, the change which augmented disease had made in his frame and appearance was particularly observable. As the year 1813 was drawing to a conclusion, his aspect was such as to excite the regret and apprehension of all his friends, and he himself entertained some thoughts that his sickness would be unto death. The first Sabbath in January, 1814, was the last on which he was present at the ordinance of the Lord's supper, and the last but one in which he appeared as a worshipper in the sanctuary of God. He used to express much regret at this unavoidable detention from the public assemblies, saying, "When shall I come and appear before God?"

It pleased God to exempt him from acute pain, of which he had only two severe paroxysms during his long protracted illness. This alleviating circumstance enabled him to employ his leisure hours in those thoughts and exercises of mind which were suited to the dispensation under

which he was placed, and to the prospects which were opening before him in unparalleled grandeur and awful solemnity. Habituated to converse familiarly with death, he was not in the least degree dismayed by its nearer approaches. To his medical friend, and to those who occasionally visited him, he would talk with as much calmness of his departure from the world, as of any transaction to which he had been accustomed while in it.

His was a strong unwavering faith, which swallowed up every fear, and enabled him to look at death, not only without dread, but with joy and triumph. The cords of earthly attachment were all loosened, and the willing spirit waited, without perturbation, the signal for its flight. Exemplary patience was a distinguishing feature in the character of this dying believer. Charity also to his fellow-creatures was manifestly apparent in his last hours. He declared his forgiveness of those who had injured him, and testified his goodwill towards them by offering up prayers on their behalf. In this state of readiness for the hour of his departure, he seemed considerably disappointed when the morning light returned and beheld him still in this vale of tears, and especially when the revolving Sabbath witnessed those conflicts on earth which he longed to exchange for the rest and the triumph of heaven. Surveying the wastes of disease in his emaciated frame, he exclaimed, "What a different body will this be in the morning of the resurrection, if I am found in Christ! I hope I shall be enabled to wait with patience till my change come. I am not afraid to trust my all in the hands of the despised Nazarene!"

His nights, which for the most part were sleepless, he passed in prayer, and in the recollection of those passages of scripture which were familiar to his mind. And it is here especially worthy of observation that he derived the utmost solace and refreshment from the many portions of sacred writ which he had committed to memory in the last years of his life. The word of Christ dwelt in him richly, and as he delighted much in the law of the Lord, so he meditated therein day and night. From a personal experience of the benefit accruing from such a familiar acquaintance with the Bible, he enjoined it upon his dear children, and recommended to his young friends in general, to copy his example in this respect, only to begin much earlier than he did.

After expressing his kind wishes for a young gentleman for whom he entertained a great esteem, he sent this message to him by a mutual friend, who was about to visit him in a remote part of the country, "Charge him to store his memory with the scriptures, to begin immediately, for now is the time to set about it. Had I begun at his age, I should now have been able to recite that blessed book from beginning

to end." It is believed this message, from the lips of a dying Christian, had its full weight, and led to the adoption of the salutary practice it recommended. Captain Wilson could repeat, perfectly, a great part of the Psalms of David ; many chapters of the Prophecies and of the Gospels, and several entire Epistles of the New Testament. In one of those nights which he passed without sleep, he informed an old friend who kept watch at his bedside, that he had repeated the Epistle to the Hebrews, from the first to the eleventh chapter inclusive ; and he believed, without the omission of a single verse.

To one of his children, the Sabbath before his departure, he said with a firm tone, "My dear child, I thought I should not have seen you again ; I expected this would have been the first Sabbath I should have spent in Eternity ; but God's time is best." On one of his friends enquiring if he was comfortable, he replied, "Yes, and if I had but my tongue" (his mouth being in such a state as to render speaking exquisitely painful,) "I would let you all know how happy I am ; I am looking for that blessed hope and the glorious appearing of the great God my Saviour." To his medical attendant, who, aware of his unconquerable aversion to medicine, had with much kindness administered as little as the case would admit, he said, "I cannot take any more ; let me go as easily as you can ;" and then lifting up his eyes to heaven, added, "Lord, now lettest thou thy servant depart in peace, for I trust mine eyes have seen thy salvation." Not long before his dismissal, he used the following verses, with reference to his own circumstances :—

' My fluttering pulse, and faltering breath,
Announce the near approach of death ;
How can I meet, dear Saviour, say,
The last dark, dismal, cloudiest day.'
' Look to my cross, the sovereign cure
For *all the ills* thou can'st endure ;
Whence dart the beams of endless day,
And clouds and darkness flee away.'

He was blessed with the continuance of his intellectual faculties till within two or three hours of his dissolution, when the powers of nature being completely exhausted, the unfettered spirit was allowed to take its joyful flight to that blissful region where the inhabitant saith not, "I am sick," the people that dwell therein having been forgiven their iniquities. Contemplating his undisturbed and tranquil exit, we may truly and emphatically say, as the Moorman had said before, "This was God's man." Thus terminated the life of Captain Wilson, on the 12th of August, 1814, at the age of fifty-four.

FABRICIUS.

FABRICIUS came out from Germany to Tranquebar in 1740, whence in consequence of the departure of Mr. Schultze for Europe, he was removed in 1742, to Madras, to take charge of that Mission. The oversight of this Mission he soon found to be far beyond his means and strength, and he therefore sent to the Home Society an appeal for immediate help.

About this time Mr. Geister, of Cuddalore, joined Mr. Fabricius at Madras; and though his health was in a precarious state, he was able to preach both in Tamul and Portuguese, and otherwise render him essential service.

In consequence of the war between England and France, a large force was sent from the Mauritius in 1744, against the British settlements in India. In the following year the French besieged Fort St. George, whose garrison was very inadequate for its defence, consisting of no more than three hundred men, only two-thirds of whom were military. On the 26th of September the fort was surrendered, when the captors expelled the English, and converted their church into a magazine for military stores. After the fall of the Fort, the Black Town also soon came into the enemy's hands, which placed the Mission in great jeopardy; but Mr. Fabricius resolved to maintain his post as long as the enemy would permit him, in order to avail himself of any opportunities that might offer for the prosecution of his work; and in this resolution he was encouraged at first by the promise of protection from the French Governor. This promise however was soon broken, and at the Romanist Priest's bidding, he ordered the missionary, together with every one in the settlement, to depart from Madras. The French destroyed half the Black Town, together with the Mission house and store room, when the schools and greater part of the congregation were dispersed. The Mission church, and some of the premises, the Romanists appropriated to their own use.

Mr. Fabricius was without a colleague in these troubles, Mr. Geister having, in obedience to the Society's directions, returned to Cuddalore. Mr. Breithaupt had been instructed to take his place, in lieu of Mr. Ziglin; but it was deemed advisable for him to remain at Tranquebar, until it should be seen how the Lord would order their affairs. In the meantime Mr. Fabricius retired to Pulicat, with a remnant of his flock, where the Dutch governor received him with sympathy and afford-

ed him the assistance which his condition required. At first he took him into the fort; but afterwards he permitted him to occupy some premises, rent-free, on the other side of the river, in a situation more convenient for himself and his people. Here he performed Divine worship in a public choultry,* which he was allowed to fit up and appropriate for the purpose, and a goodly company sometimes assembled on the Sunday. Two catechists and school-masters, and some other servants of the Mission, erected their little huts near the choultry, and they soon formed a peaceful little colony, amidst the surrounding confusion. A Tamul and a Portuguese school also were opened for the children of the Christians, and others who might choose to attend.

After a time Mr. Fabricius ventured to visit the members of his flock who were able to remain behind at Madras, and with the assistance of a catechist and two school-masters, whom he left to instruct the children, they succeeded in keeping them together, teaching and confirming them in the faith. Besides looking after the flock from whom he had been so forcibly torn, he visited weekly the villages round Pulicat, preaching to the heathens and others, and praying them "in Christ's stead" to be "reconciled to God." He gave himself no time to brood over his troubles; but, in the diligent improvement of present opportunities, looked forward with hope to the future. In his first year under these disadvantageous circumstances, ending in September, 1747, he baptized fifty-one converts from Paganism, and received one from Romanism.

In the year 1748, a treaty of peace was concluded between England and France, when Madras was restored to the English; the missionary and his family returned home; and the Mission was ere long placed in a more prosperous condition than before. He was soon joined by Mr. Breithaupt from Cuddalore; and they both met with so kind a reception from Mr. Eyre and other English gentlemen, that they would soon have forgotten their past troubles, or remembered them only to keep their gratitude awake, but for the inconvenience to which the other members of the Mission were subjected, in consequence of the ruinous state of the premises, and the difficulty of procuring sufficient accommodation for them in the neighborhood of Madras.

At that time the British forces were commanded by Admiral Boscawen, to whom the missionaries wrote, explaining the ruinous state to which the enemy had reduced their buildings, and soliciting his aid and protection. The favourable manner in which their petition was received encouraged their hopes of redress. In fact, the eyes of the English were at length opened to the real character of the Romanists. Hither-

to, though often warned of their designs, they had been reluctant to suspect their integrity; but now, having detected their treasonable communications with the French, during the war, they found that they had been cherishing an enemy in their very bosom, and determined to expel them from the settlement. This was accordingly done, and the Admiral transferred a substantial church, and some houses in the neighborhood which the Romanists were now compelled to vacate, to the English Mission, in lieu of their own premises which had been destroyed. Thus did the missionaries resume their work under the avowed patronage of government; and though not able at present to preach as heretofore, in the surrounding villages, yet they effected considerable good among the troops and seamen which were in the fort.

In the midst of their trials, the missionaries found a wise and affectionate counsellor in the chaplain of Fort St. George, the Rev. George Swynfen, whose assistance in their labors, and sympathy in their troubles, had for some time endeared him to them as a brother. But now when especially needing his advice, it pleased God to take him from them. After a lingering consumption he died, November 17th, 1750.

The first care of Mr. Fabricius when quietly settled at Vepery, was to repair the injuries which the premises had sustained, both from the ravages of war, and also from the storms which had lately made great havoc in the settlement. The high price of provisions obliged them again to practise the most rigid economy, and to subject themselves to personal privations, in order to keep up their establishment; but in this exigency of affairs they showed, as heretofore, that they knew how to suffer want; and they continued to appropriate a considerable portion of their own stipends to the general purposes of the Mission. The governor of Fort St. George, also, Thomas Saunders, Esq. took the establishment under his special care.

In April, 1754, Mr. Fabricius set out on foot for Tranquebar, in order to confer with the brethren upon an improved translation of the Tamul New Testament, which he had undertaken, and other matters of importance to the Mission. From Cuddalore, he was accompanied on his journey by Mr. Hutteman. On the way some French sepoys, suspecting them to be English officers, took them prisoners, but when brought before the commandant, he was satisfied with the account they gave of themselves, and allowed them to proceed. They arrived at Tranquebar without further interruption. After remaining there three months, Mr. Fabricius returned to Vepery. At this time a company of German, or Swiss soldiers, in the English service, was

with the English chaplain's consent, the missionaries preached to them in the English church.

They now enjoyed a short respite from outward troubles occasioned by the war, a truce for three years having been proclaimed. But they had other trials still to contend with ; for owing to the delay of their remittances and stores, they were again reduced to great extremity ; but Mr. Fabricius and his colleague were not men easily discouraged : Trusting in Providence they labored on, and they had in this year of trial and trouble, an increase of forty-six souls to their congregation, and in the year 1756, not less than twenty Romanists, in the face of eminent peril, abjured the errors and abominations of Rome, and joined the Protestant church. There were three Mahomedans also, baptized this year at Vepery, "who formed the first fruits of the conversion to Protestant christianity from that class of natives on the coast of Coromandel."

In the year 1757, the Carnatic was again visited with the horrors of war. The active hostilities of the English and French, together with their native allies, kept the country for several years, in a state of agitation. In the autumn of 1758, on the setting in of the N. E. monsoon, all the vessels, as usual, were compelled to leave the coast ; when the French, taking advantage of the absence of the English fleet, laid siege to Fort St. George. The army made its appearance in the month of November, when the missionaries appointed a day of public fasting, humiliation, and prayer for the divine protection.

As the enemy drew near, the consternation of the poor Christians increased ; and as soon as the English troops had retired from Madras into the fort, the native troopers entered the town, and forcing their way into the missionaries' houses, plundered them of all that they could find ; the native christians also, who had taken refuge in the church, were stripped of their clothes, and whatever property they had with them ; but the missionaries themselves were preserved from personal violence. Mr. Breithaupt, with his family and flock, removed across the river ; but Mr. Fabricius, escorted by a friendly trooper, a Romanist, whom he met among the plunderers, proceeded to the tent of the French general, Count de Lally, who kindly appointed a soldier for his protection. He then returned to Vepery, where he found every thing in the utmost confusion. Most of the Mission furniture, their provisions, books, clothes and utensils, had disappeared ; but their manuscripts and correspondence, though scattered in every direction, were happily preserved. Some of their more useful books also, were afterwards discovered. Here he remained until the siege of Fort St. George was commenced, when he was obliged to

and dangers attending such a scene, he, together with his colleague, and many of their converts, retired again to Pulicat, the French general having granted them a passport, and their English friends providing them with money, clothing and whatever they wanted for themselves, the women and children. They arrived safe at Pulicat on the 27th of December, and were hospitably received by the Dutch, who furnished them with accommodation for their entire establishment.

While rendering hearty thanks to God for raising up such friends to succour them in their need, they had soon to acknowledge His great and unexpected goodness in removing for the present all further cause for alarm, and opening the way for their return to their post. The siege of the fort proceeded slowly, and the sufferings of the French army were severe, through the extraordinary courage and conduct of Governor Pigot, and the commandant, Major Lawrence, an officer who had already distinguished himself in the wars of the Carnatic. At length, however, a breach was made in the walls, and on the 17th of February the French general resolved to make the assault ; but on the same day, by a gracious Providence, the English fleet returned to the Madras roads, and within two hours after its appearance, the French raised the siege, and made a precipitate retreat.

Tranquillity being now restored, Mr. Fabricius left Pulicat on the 22d of February, and returned to Vepery ; and the 20th of March was appointed as a day of solemn thanksgiving to the Lord of hosts, for this unexpected deliverance out of the hands of the enemy.

The unusual consumption of grain by the besieging army at Madras in 1759 ; the interruption to the cultivation of the fields through the frequent incursions of the troops, in that and several following years ; a storm in 1763, which raged at Madras for the space of fourteen hours, whereby property on shore to a vast amount was destroyed, together with all the shipping in the roads ;—these disasters caused a grievous famine in the country, during which the poor natives perished by thousands. The demand upon the Mission resources was so great, that they must have been drained, and a great part of the establishment broken up, but for the steady support of their English, Dutch and Danish friends. With a view to relieve their funds several weavers, among the converts of 1762, set up six looms at Vepery for the manufacture of cloth, which furnished occupation and support for the men, women and children ; and so successful did the experiment prove, that in two years this part of the establishment supported itself, and quite realized the missionaries' expectation.

About the same time the providence of God opened for them another

in 1761, a printing press was found in the governor's house, and sent to Madras. The government set it up in the grounds of the Vepery Mission, where they built an office for the printers, and placed the press under the superintendence of the missionaries. When not employed for Government they were allowed to use it for themselves, which proved of great advantage to the Mission; for, besides furnishing occupation for some of their people, they could now print what works they required for their schools and for distribution, the Tamul press at Tranquebar being no longer able to supply the growing demands upon it from all quarters. At first they were at a loss for types and paper, but when this became known in Europe, Professor Francke sent them a valuable font of Tamul types from Halle, and Mr. Fabricius succeeded soon after in manufacturing some paper good enough for many useful purposes.

This attention to their domestic affairs did not cause the missionaries to neglect the heathen. No sooner were the troops withdrawn than they were again on the alert among the villages, and their journeys sometimes extended from fifty to one hundred miles up the country. They generally travelled on foot, and held frequent conferences with the heathen. While thus employed, the country was visited by another calamity from which the Mission also suffered. In 1763 the cholera prevailed in South India, sweeping off vast numbers of the natives in a short time. No less than forty-four of the Vepery congregation died, some of whom are described as giving examples of faith, patience and hope in death. Among them was the steward of the Mission, a faithful man, whose loss was severely felt. Their able catechist at Sadras also was removed, and it pleased God to deprive Mr. Breithaupt of his partner, whose piety and zeal entitled her to the appellation of "a mother in Israel."

In the year 1767 Madras was once more threatened with the scourge of war; the Mahrattas having advanced as near as St. Thomè, and committed great barbarities wherever they went. But before they reached Vepery the British arms were again crowned with victory, when those fierce marauders retired, and the country was once more delivered from the invader, and the missionaries enabled to pursue their accustomed labors, which were greatly blessed.

Weakness and the infirmities of age now so increased on Mr. Fabricius, that he was in 1775 prevented travelling through the villages, and obliged almost to confine himself to the home affairs of the Mission.

An opening for the introduction of the gospel had been made in 1770, at Vellore and Arcôt, and the adjacent parts; and to Vellore an experi-

sisting principally of several Christians who had joined him from Trichinopoly, besides his own family. In 1772, Mr. Fabricius visited Vellore for the purpose of obtaining a suitable place of worship for his little flock. The commandant, Colonel Long, received him with great kindness, and manifested a desire to further his object, but as the whole place was the property of Mahomedans, he could not appropriate any public building for his use. He promised, however, that the catechist should always have a convenient place to assemble the people in for Divine worship.

In 1773, the missionaries finished an edition of the Tamul Testament, revised by Mr. Fabricius; and in 1774 they printed a metrical version of the Psalms in the same language, besides a Tamul and English Dictionary, and several smaller works.

In the year 1780, Madras was thrown into consternation by Hyder Ali's invasion of the Carnatic. Every day brought fresh intelligence of his conquests and devastation; but such was the apathy of the ruling party in the Council of Fort St. George, that they could not be convinced of the approaching danger, until black columns of smoke, mingled with flame, were seen to arise within a few miles of Madras. A party of Hyder's horse advanced as far as St. Thomas' Mount, committing ravages in the neighborhood, when the inhabitants of the open towns began to take flight. Many of the Christians fled from Vepery to other parts, but the missionaries determined to remain at their post as long as they could.

To meet the formidable host which Hyder brought into the field, required all the available forces of the British from other parts of India; and the Bengal detachment being quartered in the Mission church and premises at Vepery, the missionaries were once more obliged to seek refuge in Fort St. George. They described the calamities of all former wars as trifling compared with what the country now suffered; but the terms in which they wrote show that they rather complained of themselves, than of the hand that smote them, confessing that they deserved the chastisement. Not long after (17th of November, 1782) Mr. Breithaupt was translated from this scene of humiliation and suffering, after a short but violent illness. He had served the Mission thirty-eight years with great fidelity, and his loss was severely felt by all who knew him. Mr. Fabricius, though left alone in his old age in charge of the afflicted flock, exerted himself with more than his wonted vigor, being solicitous that nothing might be wanting for the edification both of the Tamul and Portuguese congregations.

The old man's troubles were again increased this year by the return

So general was this calamity, that the Europeans did not escape. The catechists and school-masters, were through divine mercy, preserved alive. Several members of his flock being with the troops quartered in the neighborhood, on the Lord's-day Mr. Fabricius performed divine service with them and preached. With a body bending under the weight of years, his spirit rose to the necessity of the times. The Society proposed to relieve him with a missionary from Cuddalore; but knowing that one could not be spared from that station, he declined the proffered assistance.

In 1785 peace was restored, when many Christians returned home, and the church began to revive. The country also, after lying desolate for three years, was again cultivated, and the natives soon forgot their past troubles in the return of plenty and repose.

A Female Orphan Asylum, for the children of European fathers and native mothers, was founded at Madras in 1787; and not long after (1789) a similar institution was established for boys, on the suggestion of the Society for Promoting Christian Knowledge. Mr. Gerické, the society's missionary at Cuddalore, entered with ardour into the design, and endeavoured to interest persons of influence in its favour, in which he succeeded, for Sir Archibald Campbell, the Governor, and Lady Campbell, entered at once into the project, and the institutions immediately became popular.

While the society at home were rejoicing in the success of their proposal, they were grieved to hear of the pecuniary difficulties in which Mr. Fabricius had involved himself. Through a term of nearly fifty years he had given cause for nothing but approval, and so great was the confidence reposed in him, that during the wars of the Carnatic, and the insecurity of property consequent upon them, he was entrusted with money to a considerable amount, which he lent out on what he, doubtless, thought good security. One large sum he lent to a polygar chief; another to the nabob's son-in-law; but most of his speculations proved unsuccessful, and their failure brought ruin and misery upon several widows and orphans, as well as himself. Mr. Swartz was executor for some of the sufferers, which brought him to Madras. Great was his trouble and distress, both on account of the parties for whom he acted, and for his fallen brother. He wrote to a friend in January, 1789;—"The poor old man is at present in prison. One of his creditors keeps him there. I have visited him thrice. Think what I felt." One is at a loss to imagine what could induce so exemplary a missionary to enter into such transactions. His disinterested conduct on all other occasions forbids the suspicion that it was for his personal advantage; and Mr. Gerické soon discovered that one of his

Catechists, in whom he had too implicitly confided, was the principal cause of his embarrassment.

Mr. Gerickè took charge of the Mission at Vepery, August 23, 1788, when Mr. Fabricius, who had "lost his faculties by age, labor, and trouble," signed "his act of resignation." Not long after (1790) poor Fabricius, worn down by infirmities and grief, was delivered out of the miseries of this sinful world. He seemed to be penetrated with sorrow for the past, and we doubt not he found pardon through the intercession of Jesus, upon whom he devoutly called. His death was unexpected at the time; for though his memory had failed, he was troubled with no severe sickness. The closing scene is thus briefly described by Mr. Swartz; "He supped heartily, and began to tremble and died."

PETER CHUNDY.

CHUNDY was the son of a blacksmith, and had followed the trade of his father ; but Chundy had learned to read and write well. A brahmin in his village had taken a liking to him, and when a child, had made him come to his school, and instructed him in the Hindoo Shastras. He was an idolater like his countrymen, and thought with them, that a steady adherence to the maxims and forms of his forefathers, was of all excellencies the most exalted : and the abandonment of them of all degradations the lowest.

Chundy became acquainted with the writings of Prem Phocta and others, which point to Krishna as an incarnation of the only true God : Krishna is also represented under the name of Rishu Kesh. To have subdued every passion and desire is in this system considered the highest pitch of perfection. Many Hindoos had adopted these principles ; and Chundy was one of them.

In 1830, he and some others in his village discontinued worshipping idols ; they advocated burying the dead, as Christians do ; and in other ways manifested their opposition to the prevailing system of worship. They soon had to suffer persecution ; but Chundy and his companions did not fear. They would rather have given up houses and property, and have lived under trees, than have done what they believed to be wrong to please the zemindar. They had a notion of a *Shother*, the righteous one—redeemer of mankind, whom they expected soon. When therefore a certain fakir from Krishnaghur, gave himself out to be at the same time the rightful heir to the Raj of Burdwan and the expected deliverer, Chundy and his party, with all the Kurta Bhojahs, entered into a league with the rising ruler. No sooner, however, did Chundy perceive that the man was opposed to the powers that be, than he said, “ This is not the man,” and left him.

At the end of 1836, while he was sitting with some of his people in a verandah, two catechists from Krishnaghur made their appearance, and on being asked for what they were come, replied, “ We bring you *mongol*,” (i. e. good news :) on hearing this, the word *mongol* struck Chundy as something extraordinary. The Rev. Mr. Deerr afterwards visited the place, and Chundy opposed him much, chiefly (as he declared after his conversion) to elicit information. Chundy searched the Old and New Testaments that had been given him, and as he found replies to many anxious questions that arose in his mind, he exclaimed,

On his first visit to the sudder station, Chundy and his friends came to the Rev. Mr. Kruckeberg, and asked him to show them God. "Do you want to see him with your outward eyes?" asked Mr. K. It had been one of their rules before learning anything of Christianity, that an inward eye was necessary for seeing God; Mr. K.'s reply confirmed their notion, and highly gratified them. It was a remarkable fact, that the *Muntra* that his gooroo had spoken in his ear was *Shother Shongo Koro*, i. e. Join yourself to the righteous one. He felt confident therefore, that by embracing Christianity he had obeyed his priest. Hence the gospel from the beginning engaged all his affections and his understanding: to be a thorough Christian was his aim and prayer.

In 1841, Mr. Kruckeberg went to reside in Dipechunderpoor, Chundy's village, and had therefore a most favorable opportunity of forming a true estimate of his character. Mr. K. writes to the following effect:—"As a native Christian, Chundy was remarkable for his affection to all who love the Lord Jesus. This he proved by his disinterestedness and kindness to his brethren, who were always welcome. The first attention paid to them was the washing of their feet; a meal was then prepared, or the hookah placed in readiness for them. He showed his Christian character by his forbearance, which in numerous instances shone out brightly. He was moreover remarkable for his wisdom: and the first pundits would give in to his reasoning. He knew much of the Shastras. He had much contrivance, much foresight, which natives rarely possess. The application of his wisdom was shown most in his finding in the gospel information and advice under every case of trial and difficulty. His faith was strong; and manifested itself with increasing evidence shortly before his departure. In any danger or difficulty he would say, 'The Lord is at hand.' This was one of his favorite aphorisms. He preferred the habits of his country, in as far as they were not connected with error. As to eating and drinking he had overcome every scruple; but would for conscience' sake, carefully abstain from such things as would make his religion hateful in the eyes of those without, and make their conversion (humanly speaking) more difficult. He used to observe to those that laid much stress on the exterior, 'It is the *heart*, my friends, not the dress, that is to be changed.' The New Testament was his constant companion."

Chundy had been ailing nearly a year before his death; and when the time of his departure drew nigh, (in 1843) he was so fully aware of his state, that he ordered his coffin to be prepared, and selected the place of his burial. In the presence of nearly the whole village he called upon the Lord to take him to himself; he reproved the weeping; and died full of hope of eternal life through his blessed Saviour.

ELIZABETH CORRIE.

MRS. CORRIE's parents, Mr. and Mrs. Myers of Calcutta, were among the first-fruits of the ministry of the Rev. David Brown, many years senior chaplain in Calcutta. She was brought up with great care, and had the privilege of being very much in Mr. Brown's family. Her mother took great pains to preserve her from the influence of native servants, and herself instructed her in the various branches of female education at an early age. Mr. Brown, perceiving her aptness to learn, also took great pleasure in teaching her the elements of Hebrew and Syriac; and the scriptures in the original Hebrew were familiar to her. It may be mentioned that she acquired in early life a correct knowledge of both French and Italian, and had read some of the best authors in those languages. Such was her aversion to any thing approaching to display, that only those who were in habits of familiar intercourse could conceive of her mind and acquirements. The instructions of her mother had impressed Mrs. Corrie's mind with a reverence for religion in childhood; and when about thirteen years old, during a course of catechising by Mr. Brown in his family, she began to view religion as a personal concern. From that time to her death, it held the first place in her affections, and was the mainspring of all that activity in duty, and that cheerful piety, which distinguished her.

In November, 1812, she was united in marriage to the Rev. D. Corrie, and entered into all his missionary plans, and was indeed a help-meet for him.

For many years she had been subject to attacks of fever, which frequently brought her very low. This, with family trials, at length brought on a complaint, for which change of air to the Cape was recommended. From that experiment she derived considerable benefit. In October, 1835, with her husband, the Bishop, she arrived at Madras in a much improved state of health. From that period she continued to improve, and was pretty well up to May, 1836.

Her health then began to fall off; and, in June, was very low. After that, she recovered considerably: and the Bishop left her without apprehension at the end of August, to go on the primary Visitation of his diocese. After his departure, however, she became weaker and weaker; and ceased to leave the house about the middle of September. She finally took to her bed on November 2nd, from whence she rose no more. Her Bible, which had been her daily companion through her life, was constantly beside her, or read to her, together with "Baxter's Saint's"

Rest," and "Serle's Christian Remembrancer." On November 15th, his Lordship returned home. He found Mrs. Corrie much reduced, but still in no apparent danger. On Sunday December 18th, he left her to hold a Confirmation at Poonamallee. That forenoon she was remarkably revived, and her appearance much improved; but by her own account she had an attack of sickness in the afternoon. On Monday morning, a great change for the worse had come on.

From her improved appearance on Sunday forenoon, her medical adviser did not come until about 2 o'clock in the afternoon, when he was much struck with her altered looks; and in answer to the bishop's enquiries, made him acquainted with his apprehension of the result. On his departure, Mrs. Corrie requested to know his opinion of her case. The bishop told her that an evident crisis had come on; and that it was doubtful whether she would get over it. The family were much affected by this intelligence, but she shewed no sign of agitation whatever. She had long thought, she said, that this might be the issue. She spoke with deep feeling of her own unworthiness, and want of improvement of former mercies:—she had been brutish (she said) under chastisement, and careless in prosperity:—she had no hope but in Christ, adding—

"Jesus, thy blood and righteousness,
My beauty are, my glorious dress:"—

With more to that effect; and desired her love might be conveyed to her mother, who had been to her a good mother. When she took leave of her, she had asked forgiveness of any undutifulness; which she now was glad of;—desired her love to the other dear child, (Miss Corrie being present,) and to her husband and little one, adding, "I could wish to have seen the dear thing." It was observed, she need have no uneasiness about those she was leaving behind. She replied, she had none—"This dear child (turning to her eldest daughter Anna) is blest, and will be blest:" and she trusted "the other, and her husband are in the right way." On the bishop's asking if talking in this manner agitated her; she said, "No; she wished to converse thus, as she might afterwards not be able to speak."

On the bishop's returning after a short absence from the room, Mrs. C. addressing him said, "Am I safe?" He replied, "You know as well as I, that if any one sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." "But," (said the sufferer), "will he receive me?" The bishop answered, "Does he not say, 'Come unto me?'" and reminded her of the passage which her early friend and pastor the Rev. D. Brown

all the Bible, Jeremiah iii. 1. The verse was read to her; on which, after a pause, she said, "Yes; I feel that I am a child, though a naughty one;"—adding, "Though some were farther off from the brazen serpent than others, yet as many as looked lived."

The bishop afterwards engaged in prayer. When desiring for her that a sense of the Saviour's pardoning love might be vouchsafed her, his feelings prevented further utterance for a time; when she gently whispered, "and pray that I may be sanctified." She said also about this time, that she desired not merely to escape punishment, but to be made like God in holiness. At about 7 o'clock, as usual, his Lordship prayed with her before retiring.

She enjoyed more of rest during that night, than she had previously been accustomed to, and, in consequence, appeared somewhat better on Tuesday morning, so that hopes of her recovery revived. The bishop prayed with her on awaking; and during the day read a portion of John xiv. and xvii. Her conversation was altogether on passages of scripture, and verses of hymns, relating to the Saviour and his finished work; nor in conversing with her husband, did she again revert to any earthly subject.

On Tuesday evening, she prepared for repose at about 7 o'clock as usual, and was quiet for a time; but about ten, a paroxysm suddenly came on, attended with difficulty of breathing. Every endeavor was made to procure, if possible, a little ease to her. About two o'clock, on Wednesday morning, perceiving her a little quiet, the bishop was about to leave the bedside; when she said, "Do not go; though I cannot speak to you, you can suggest things to me." Soon after she said, "If I live till six, I will take some strong coffee; it is good for this hard breathing; and if not, I shall be where I wish." His Lordship continued at intervals to repeat some passages of scripture and verses of hymns, which she sometimes took up, or helped him to finish. Once when she seemed a little easy, her husband said, "Can you repose in the arms of your heavenly Father?" She added,—“and in Jesus the Mediator.” At another time she said, "I dare not doubt his power, or his willingness;" at another time she said, "Whom he loveth, he loveth to the end." Soon after she said, "There I shall see our dear ones:—we have two in heaven, and two on the way." Then to her daughter she said, "See that you follow—and tell Laura the same—that none of our family be wanting." The bishop said, "you will see your dear father too;" and she added, "And my grandmother:" with more on the subject of seeing as we are seen, and knowing the Saviour as we are known. After the family had breakfasted she received the Lord's supper. Her breathing was so difficult, that after re-

ceiving the elements, the service was for a time interrupted, but was at length brought to the conclusion, in which she joined with evident fervor; and at the close added an impressive "Amen." She had labored much since the attack came on for breath. A blister was applied to the stomach, and other means used, which produced a little ease; and about midday she appeared again to revive. Whilst suffering most, she repeated in broken accents, or by repeating a word or two suggested to the bishop to take up the subject,

"I'll speak the honors of his name,
With my last laboring breath;
And dying clasp him in my arms,
—— the antidote of death;"

repeating several times at intervals, "dying clasp him in my arms."

At about two o'clock on the afternoon of Wednesday, the 21st of December, whilst waiting for some refreshment, she said in very broken accents, "What is that,"—"I looked and there was no deliverer, but mine own arm brought salvation?" The bishop repeated the passage as it stands in Isaiah; and it since occurred to him that she had heard bishop Turner preach some impressive sermons from that text. While taking with some difficulty a small portion of arrow-root, she all at once was seized with convulsive spasm—her eyes became fixed, and those around her were not aware that she was any more sensible.

The bishop and Miss Corrie repeated some of her favorite passages of scripture, but she gave no sign of recognition, and continued to breathe hard for about half an hour: when she gradually ceased, and entered into rest, about a quarter past 3 P. M. almost during the time her husband was offering the "Commendatory Prayer."

WILLIAM MILNE, D. D.

WILLIAM MILNE was born in Aberdeenshire, in Scotland, in 1785. His father died when he was six years of age, and his mother gave him the education common to boys in his condition in life. In his early orphanage, it appears he was put under the care of a relative, who neglected his morals till he became notoriously wicked. His own account of himself at this time, is the following:—"The natural depravity of my heart began to show itself, by leading me into the commission of such sins as my age and circumstances admitted. In profane swearing, and other sins of a like nature, I far exceeded most of my equals, and became vile even to a proverb. I can remember the time (O God! I desire to do it with shame and sorrow of heart) when I thought that to invent new oaths, would reflect honor on my character, and make me like the great ones of the earth."

Though he had been the subject of occasional serious impressions, yet it was not till sixteen years of age, that he knew the value and love of the Saviour, as the Saviour of *Sinners*. At the age of sixteen, when he had fondly hoped to drink in his fill of iniquity, the Lord, who had better things in reserve for him, removed him to another place, where he enjoyed the privilege of pious friends and social prayer. From this time his pursuit of pleasure was marred, and the attainment of religion seemed the only substantial good to an immortal creature. But here he found those little trials, the endurance of which no doubt contributed to that decision, which was afterwards characteristic of him. We give his words,—“As the family where I lived were strangers to religion themselves, and derided them who made it their concern, I was very disagreeably situated. My only place for quiet and unnoticed retirement, was a sheep cote, where the sheep are kept in winter. Here, surrounded by my fleecy companions, I often bowed the knee on a piece of turf, carried in by me for the purpose. Many hours have I spent there in the winter evenings, with a pleasure to which I was before a stranger; and while some of the family were plotting to put me to shame, I was eating in secret the bread which the world knoweth not of!”

His “delightful employment” of watching the flock gave him much opportunity for reading, to which he was always attached. A book of martyrs, entitled “*The Cloud of Witnesses*,” contributed also to the formation of some traits of his character. *Boston’s Fourfold State* led him

mind he obtained such views of the *free grace* of the gospel, that his whole heart was captivated. "Having," said he, "an earnest desire to devote myself to God, I was encouraged to do so in the way of a personal covenant. Retiring to a place surrounded by hills, I professed to choose the Lord as my God, Father, Saviour, and everlasting portion, and offered up myself to his service, to be ruled, sanctified and saved by him." This was followed with much peace of mind and happiness, with earnest desires to be holy, with a determination to cast in his lot among the despised followers of the Lamb, and with concern for the salvation of others. Two years after, he renewed this covenant, wrote it down, and "subscribed with his hand unto the Lord;" and the next year he was received as a member of the congregational church at Huntly.

From this period till his embarkation for China, he was not idle in his new Master's service. Long before he ever thought of that profession in life which he subsequently entered, he "felt so much interested in the coming of Christ's kingdom among the nations, that he used to spend hours in prayer for this desirable object," regarding it as a common Christian duty. It was not till about twenty years of age, that his views were directed to the personal consecration of himself to the missionary work; and then many obstacles opposed his desire. However, after spending five years in making provision for the comfortable support of his widowed mother, and sisters, he saw this object accomplished.

Respecting his first application to the committee at Aberdeen, who were to decide whether he should be accepted, and should prepare for the work, there is an authentic anecdote told, too characteristic of his spirit to be suppressed. When he first came before them, his appearance was so rustic and unpromising, that a leading member of the committee said, he could not recommend him as a missionary, but would not object to recommend him as a *servant* to some Mission, provided he were willing to go in that capacity. When this proposal was made to Milne, and he questioned upon it, he immediately replied with a most animated countenance, "Yes, sir, most certainly; I am willing to be anything, so that I am in the work." The committee accepted him, and directed him to Gosport, in England, where he went through a regular and successful course of studies, under the Rev. David Bogue.

In July, 1812, at the close of his studies, he was ordained to the ministry, and dedicated to the service of Christ among the heathen. He was soon after married to Miss Rachel Cowie, daughter of Mr. Charles Cowie of Aberdeen. She was a pious and accomplished

meek-tempered. They were much attached to each other, and lived most happily together, till her death in 1819. About a month after Mr. Milne's ordination, they embarked at Portsmouth, and having touched at the Cape of Good Hope, and the Isle of France, they arrived at Macao, and were most cordially welcomed by Dr. and Mrs. Morrison, on the 4th of July, 1813.

After a few days residence here, he was ordered by the governor to leave Macao in twenty-four hours. He accordingly proceeded to Canton, leaving his family under the roof of Dr. Morrison. Following the suggestion of his fellow laborer, he laid aside, while in Canton, almost every other pursuit but the language. Mr. Milne entered on his work under more favorable circumstances than his predecessor had done; still it appears the task was not easy. "I had an idea," said he, "that the language was very difficult: an idea which I have never yet seen any reason to change. I felt convinced that a person of very humble talents, would need great diligence, undivided attention, and unyielding perseverance, to gain a knowledge of it sufficient to make him serviceable at all to the cause of christianity." Accordingly, to this he devoted his strength, his time, and his heart. From morning to night he plodded over the characters, gaining little help, and that from a native teacher, till the arrival of Dr. Morrison at Canton. His studies were now better directed, his progress more rapid, and his knowledge more accurate. He kept his native teacher by him all the day, and applied to him on all occasions, nor was it long before he was required to use his small stock of Chinese.

The translation of the Chinese New Testament, which was now completed by his colleague, together with some thousand copies of a tract, were put into Mr. Milne's hands for circulation. Having no home at Macao, nor permanent residence at Canton, after only six months study of the language, he departed to visit Java and the Chinese settlement in the Archipelago, and there to distribute the books. After visiting the towns and villages of Java, and some other islands, where Chinese resided, distributing the books from house to house, and putting them into other channels also for circulation, he returned at the end of eight months to China. The winter of 1814, as well as the preceding, he spent in Canton, studying the language, with the same ardor as at first. He opened his rooms also for public worship on the Sabbath to the foreign residents and seamen who chose to attend.

According to views which had long been cherished by Dr. Morrison, a station was needed for the Mission, as a centre of communication and action, and where Christian books might be safely published. Mr.

unsettled Mission. "Aware," said he, "that the progress of institutions is slow, when there is neither wealth nor influence at command, we resolved to begin on a small scale, but constantly to keep our eye open, and direct our efforts towards great ends." In the spring of 1815, Mr. Milne and his wife entered their new scene of labor, and were kindly received by the resident, Major Farquhar, who was ever their friend. The Dutch Christians, who were entirely destitute of preaching, applied to him for assistance. He accordingly began and continued, till his death, to preach before them once on each Sabbath : for which services they gave him a small salary during life, and afterwards a pension to his children from the Orphan Fund.

One of his first efforts was directed to the establishment of a Chinese free school. The Chinese had never heard of such a thing, and could not, for a twelvemonth, believe that their children were really to be taught, and books furnished them, *gratuitously* ; they suspected that presents would yet be demanded, or that some selfish and sinister purpose would yet "leak out." They could not comprehend the idea of doing and spending so much, simply to do good to others. Thus many kept back their children for the first year. The school opened with only five scholars. By the most cautious process he also succeeded in introducing the use of Christian books, and prevailed on both the teachers and scholars to attend Christian worship. In 1820, Dr. Milne says, "connected with the Missions are thirteen schools, in all containing about three hundred children and youth." Some friends in the army and in Bengal aided him in this work by liberal donations. His remarks on this occasion seem to be worthy of remembrance. "Missionaries, to whose lot wealth rarely falls, feel greatly encouraged by such assistance. Wealthy Europeans, or persons in comfortable circumstances in India, may do much good by their liberality. It may feed the poor, clothe the naked, and teach multitudes of ignorant heathen children to peruse the records of eternal life."

Another work in which he immediately engaged, was the publication of a periodical, called the *Chinese Monthly Magazine*. This was continued, with very little assistance, till his death ; thousands of copies were yearly circulated among the Chinese of the Eastern Archipelago, in Siam, in Cochin China, and also in the Chinese Empire. Two years later he began an English quarterly periodical, entitled the *Indo-Chinese Gleaner*. This was also continued till Mr. Milne died.

At the beginning of 1820, the University of Glasgow conferred on Mr. Milne, without fee or solicitation, the honorary degree of Doctor of Divinity.

“Anglo-Chinese College.” The corner-stone was laid on the 11th of November 1818. In 1820 it was so far advanced that a class was formed and instruction given. This college originated with a donation of £1000 from his predecessor ; but the charge of erecting buildings, and the details of its organization, devolved on Dr. Milne. From that time till his death, he was the Principal of the institution, managing its general affairs, and giving instruction twice or thrice daily in the Chinese language. In 1817, he welcomed the arrival of a fellow-laborer, the Rev. Mr. Medhurst. The next year three or four more arrived, most of whom have since ceased from their earthly labors. After studying the language for a time at Malacca, they separated, as new stations were successively formed at Penang, Singapore and Batavia.

About a month after Mr. Medhurst’s arrival, Dr. Milne visited China for the benefit of his health, leaving the whole care of the Mission to his newly arrived coadjutor. In the beginning of 1818, Dr. Milne returned from China, much improved in health ; and pursued with renewed energy the translation of the Bible.

In the month of November 1818, the foundation stone of the Anglo-Chinese College was laid. This institution was intended for the cultivation of English and Chinese literature, with the diffusion of christianity. It owed its origin to Dr. Morrison, who devoted the sum of one thousand pounds to the erection of the house, and five hundred pounds for the instruction of one European and one Chinese student, for the first five years. The college was designed to afford to Europeans the means of acquiring the Chinese language, and the Chinese an opportunity of becoming acquainted with the science and religion of the West. The Directors of the Missionary Society were of opinion that the proposed college was likely to advance Christianity in the East.

In the midst of these labors, Dr. Milne was called to mourn the loss of his dearest earthly friend. Sickness had often visited them. Death had already taken two dear children from the afflicted parents ; but the mother was yet spared. In March 1819, she was called to her rest, dying in peace, and in the full hope of a blessed eternity. Most deeply and tenderly did the surviving husband feel the loss.

From this time the care of his four surviving children was heavy on his mind ; but he slackened not his hand in the work of the Lord, rather quickening his steps as he came near the goal. For more than two years all the concerns of the Mission had devolved entirely on himself. It was his to visit, and petition government ; to plan and superintend the Mission buildings ; to oversee the schools ; to prepare the magazine ; to edit the *Gleaner* ; to teach in the college ; to carry on

the Siamese, and the Cochin Chinese languages. From some of these labors he was relieved by his younger brethren. He found time also to preach the word. From the first year of the Mission he preached in a pagan temple, weekly, to the Chinese on Thursday evenings ; on the Sabbath, besides preaching to the Dutch, he had, while his health admitted, two services in Chinese.

But the work to which he devoted most of the study and labor of his last seven years, and that which will cause the name of Milne to be longest remembered, was the translation and composition of books. By his early diligence in the study of Chinese, he acquired great facility in writing on moral and religious subjects in that language. "No tracts," says his colleague, "are so acceptable to the Chinese, as some of poor Milne's." He wrote also in Chinese a full commentary on the Ephesians, and an elaborate work in two volumes, entitled an "Essay on the soul."

In 1822, the life of this laborious servant of Jesus terminated. After many premonitions of danger and partial recovery, the continued and large expectorations of blood showed the fatal progress of disease. Though it was rightly apprehended that the liver was the seat of complaint, no remedies could longer check its gradual and certain progress.

Dr. Milne had been advised to visit Europe for the re-establishment of health, but his anxiety to complete the translation of the Old Testament, and to watch over the infant college, induced him to prolong his stay in the East, till disease had made such progress as to baffle the utmost efforts of medical skill. In the beginning of the year his disorder became so violent as to compel him to remove to Singapore, and thence to Penang. But growing worse, he signified his wish to return to Malacca ; and there being no vessel sailing for that place, the governor of Penang ordered the Company's cruizer *Nautilus*, to proceed thither with him, accompanied by Mr. Beighton.

He returned emaciated and weak, to die at his post. There he had planted the standard of his master, there he defended it, and there he fell. Approach and behold the scene. He has not now to relinquish his treasures, for they are laid up in heaven for him. He has no late and desperate work of repentance yet to perform. He is not leaving his home, and his friends, for a friendless exile ; but he is going to his Father's house, to see that wondrous Saviour who loved him and gave himself for him. Yet the closing scene of this good man's life was peace, not joy.

On the 2d of June, 1822, Dr. Milne died at the age of thirty-seven years, about ten years after his arrival in China.

KYAWTHOO.

KYAWTHOO and Nawchettoo came to Maulmain from the interior of Burmah Proper, a place on the Irrawaddy, in the latter part of 1846. A few months after, Mr. Binney, the missionary at Maulmain, had commenced his school, he wrote a letter by request of Mr. Abbott, to the assistants in the region of his (Mr. A.'s) labors, inviting them to come around and attend the school. Many wished to accept the invitation, but it was thought best that some should remain to look after the disciples, while the unmarried men and those who could leave with least difficulty, should come. Kyawthoo immediately decided to come. Some of the Christians opposed, feeling that they could not spare him. The more intelligent seconded his views, and thought he ought not to lose the opportunity to qualify himself to preach truth and not error.

When he and his wife reached Rangoon, they heard that the English had abandoned Maulmain, on account of being obliged to withdraw their troops to carry on the war with the Sikhs, and that the missionaries had taken ship for America. Others of their company returned, but they persevered, saying they could not think God had only raised their hopes to dash them to the ground. They continued their journey, but, for fear, durst not make any inquiries, lest they should be detected ; so that they did not know until they arrived at Maulmain that they should see the missionaries.

Kyawthoo and his wife Nawchettoo were no ordinary Karens. Though he had never been with any teacher but a few weeks, and she had never seen a "white face" till she saw the missionaries at Maulmain, yet their manners were refined. They repressed their curiosity, (if, indeed, curiosity was not expelled from their minds by the pleasure they felt upon having arrived where they could obtain religious instruction,) till it was *proper* for them to make inquiries concerning the many new and strange things which they saw around them. The school did not commence for several days after their arrival.

After they had been at Maulmain one year, Mr. Binney dismissed his school for two or three months' vacation. Kyawthoo went into the jungles a few days' journey from Maulmain, where there were a few disciples ; his wife established a school, and he spent his time in preaching and conversing with all who came to him.

Kyawthoo first heard of God about the year 1840 or 1841, through

and eternal God, who is the Maker and Sustainer of all things ;—that the white foreign teachers had brought his book to them, and that the prophecy of their elders was about being fulfilled ;—that they must pray to and worship only Him. The way of salvation through Jesus Christ, both he and his wife Nawchettoo declared they did not learn for a long time afterward ; neither had they any idea of propitiating the Deity by any thing they could do themselves. They, however, believed, if not on “the Lord Jesus Christ,” *yet to the extent of their knowledge* ; renounced their knat worship, prayed daily to God, and commenced learning to read from a primer containing the alphabet, and perhaps a few words. They were told that the white teachers had translated or were translating the word of God into Burmese ; they therefore, immediately learned to read the Burmese books ; and so anxious were they lest they should not be prepared to read the scriptures when they should receive them, that they studied night and day until they could read. The Spirit of God was evidently operating on their hearts.

So soon as Kyawthoo learned that Mr. Abbott was at Sandoway, he went to him. He remained, however, but a few weeks, when he was obliged to leave on account of the fever which was prevalent there, and from which he suffered severely. He remained long enough, however, to have learned much of his relations to God and Jesus Christ, and the duties growing out of these relations, and long enough to learn to love the teacher and “mamma” (as they call all the teachers’ wives).

When the first Karen preacher that Mr. Abbott ordained (Myat Kyaw), made his celebrated tour and baptised so many Karens, Kyawthoo and Nawchettoo were among the first whom he baptised. He immediately selected Kyawthoo for a preacher of the gospel to his countrymen. He saw that, although his opportunities had been limited, yet he had acquired, in various ways, much knowledge of the scriptures, and that he failed not to communicate them to all within his reach. At first Kyawthoo objected, saying he would continue to raise paddy, and preach as far as he was able ; but to become a *leader*,—he did not dare to assume the responsibility. The disciples, however, assembled together and were unanimous in their choice, and he assented, believing as he said, that “God had put it into their hearts. It was not a responsibility that he had sought.” He let out his buffaloes, (for he had been an industrious man, and had acquired a little property,) buried 200 rupees in the ground (a Karen’s saving’s bank), and went abroad preaching the word. When he went to villages which were near and among Christians, his wife accompanied him, and was useful among

Christians, she stayed at home, and span and wove their clothing. Many souls were saved doubtless through his labors.

He preached the word *fearlessly*. He never received any other remuneration for his services but the food he ate while travelling, except that the Christians paid his government taxes. This they always insisted upon doing. They were in the habit, however, of having meetings at his house, when the disciples came from the villages around, and he always entertained them; so that with all their economy and her industry they could *barely live*.

Sometimes he was taken before the rulers and threatened, but never ceased preaching for it; nor did he ever suffer the slightest injury in consequence. He says he never felt a doubt but that, if he did God's work, he should be protected in it. At one time while the disciples were assembled for worship at his house, they were visited by a petty Burman officer, who ordered him to follow him to the magistrate. He told the Burman that it was their day for worship, and that he could not go with him, but that on the next morning early he would go. Perceiving that he could neither persuade nor frighten him into obedience, he left him. "That night," said Nawchettoo, "we spent mostly in prayer." In the morning, long before daylight, he had eaten his rice and started alone for the ruler's house. He was questioned as to his religion. He denied nothing; assured them that he had ever been, and that his *religion required* him to be, obedient to rulers, to pay his taxes, &c., but that it did not concern them to know whether he worshipped an *idol*, or, as the Karens universally did, *evil spirits*, or the *great and eternal God*. They fined him heavily. He told them if they could find any property of his, of course they would take it,—he would not prevent them; but it was an unjust tax, and he should not pay it. They not being able to find any thing, ordered him to obtain it from his people. He told them that he was not a king, and had no right to tax them for any purpose; that his body was in their hands; that his religion taught him to rejoice in sufferings for Christ's sake; and that he was ready to submit to any thing they might choose to inflict. They shut him up a day and night without food, and then, without giving any reason for so doing, released him, "strictly commanding him to preach no more in this name." He continued to preach, and never heard from them again.

About the time of the return of Kyawthoo and his wife from the jungle his health began to fail. At first his eyes were dim, and he could not see to read. His wife read and wrote for him continually. Mr. Binney advised him to leave his studies, but he persevered for some weeks, when his health failing, he was *compelled* to abandon his books. That

The progress of his disease was watched with most intense and painful interest by the missionaries, for in Kyawthoo, they had hoped for much usefulness in his labors in parts of the country where the European could not penetrate. The Karens who came over with him were intensely anxious,—his wife was distressed,—he alone was unmoved. “I left my home, my friends, my people,” said he, “for Christ’s sake. It was not to do my own will. If he does not require my services, but calls me to himself, I am willing to go.” He however thought, until within a day or two of his death, that he should recover. But when he saw that this was very improbable, he gave the most minute directions about every thing of a temporal nature that interested him, confiding all to his beloved Nawchettoo; assuring her again and again that he was as willing to die as to live, if that was the will of God; and comforting her with the prospect of a speedy re-union where they should be no more separated.

A day or two before his death, an aged Burman came in, and seeing him in this state, inquired, “what his God could do for him now?” “You have worshipped him a long time,” said he, “and now you are about to die as others die. Why not renounce your God, and see what Gaudama will do for you?” He replied, “I knew before I became a Christian that I should suffer sickness and death as other men. I was not deceived. But my God has comforted me in sickness, and makes me happy even in death. Though I die, I shall still live, and go to live *for ever* with my God.” He continued to spend his strength in explaining to him the excellency of religion. He was exhorted to spare himself, but unwilling to lose the *last* opportunity he might have, he continued to talk. Soon after his speech failed. His anxious wife asked, “Is your faith still strong in God?” He nodded in affirmation, when his faith, we doubt not, was exchanged for vision. His death occurred in the latter part of 1847.

REGINALD HEBER, D. D.

REGINALD HEBER was born on the 21st of April, 1783, at Malpas, in the county of Chester, of which his father was many years co-rector. In early life his constitution was delicate, and it was severely tried by several successive attacks of disease. It pleased God, however, in answer to the prayers of his affectionate and pious parents, to raise him up from his bed of sickness, and to protract a life destined to be so useful in the cause of the Redeemer.

The utmost attention was paid in his childhood to the cultivation of his mind, and more especially to the inculcation of pious sentiments and feelings, and the result was in the highest degree gratifying. At five years of age he could read the bible with ease, and so extensive was his knowledge of its contents, that he could in most cases tell with the utmost readiness where any passage was to be found. Nor was his knowledge unattended with serious impressions.

At the age of eight, Reginald was sent to Whitchurch Grammar school, where he remained for five years, and was subsequently placed under the care of the Rev. Mr. Bristow, at Neasdon, near London. While at school, a circumstance occurred which showed how intently he could apply his mind to any subject in which he felt interested. On one occasion a new book having been presented to him by a friend, he began to peruse it just as they were closing the school for the night, and so absorbed was he in its contents, that he was locked up in the school, and did not discover his situation till the darkness of the evening coming on roused him from his abstraction.

The influence of parental example produced a most salutary effect upon the amiable and susceptible mind of young Heber. He was remarked at school as a boy of intelligence and reflection far beyond his years. Though naturally timid and reserved, perhaps to a fault, he was beloved by his companions, and when at any time contrary feelings were manifested towards him, he speedily disarmed the rising enmity by the meekness and kindness of heart which he uniformly displayed. Dispositions so attractive were by no means the spontaneous manifestations of a naturally gentle constitution; they were evidently the result of a divine operation in the soul; and hence we find the same ardent piety, the same attachment to the sacred volume, the same scrupulous attention to the duties of devotion at Neasdon as when under his father's roof. The Bible was his daily and constant

employments of the school, he never neglected to consult that precious book, which alone could make him "wise unto salvation."

Anxious to embrace every opportunity of making progress in religious knowledge, he eagerly perused those works on devotional and practical divinity, in which his father's library so liberally abounded. An interesting incident connected with this subject is thus stated. One day, when Reginald was at the age of fourteen, his mother missed her "Companion to the Altar;" search was made for it among all the servants, but it was nowhere to be found. After three weeks' fruitless inquiry, it was given up as lost, till at length she happened to mention it to Reginald, who immediately brought it to her, stating that it had deeply interested him, that he had made himself perfectly acquainted with its contents; and he earnestly begged permission to accompany his mother to the altar, when the ordinance of the Lord's-supper was next administered. Penetrated with gratitude to God for giving her so pious a son, Mrs. Heber burst into tears of joy, and cheerfully assented to his request.

Towards the close of 1800, Reginald left school, and was entered at Brazen Nose College, Oxford, where his father had been, and his eldest brother was then, a fellow. His eminent talents, and fine taste, soon attracted notice, and the very first year he gained the University prize for Latin verse. His fame, however, rose still higher by the splendid specimens of his poetic powers, which he gave in his English prize poem, entitled, "Palestine." About the time (1803) when young Heber produced this noble effort of his genius, Sir Walter Scott happened to be on a visit to Oxford. Being invited to take breakfast in the College, the conversation naturally turned upon the prize poem, and on Sir Walter's expressing a wish to hear it, it was read. Sir Walter paid its author some very high compliments, remarking, however, with the utmost kindness, that Heber had omitted one striking fact in describing the building of the temple, that no tools were used in its erection; Reginald instantly availed himself of the hint, and retiring to a corner of the room, produced in a short time those beautiful lines:—

"No hammer fell, no ponderous axes rung;
Like some tall palm, the mystic fabric sprung.
Majestic silence!"

When called upon to recite his poem in the presence of the whole University, his friends were afraid that, from his natural timidity, he would scarcely do justice to it in the delivery. In this, however, they were agreeably disappointed. "Never was a poem recited," says Mr. Taylor, one of his biographers, "more impressively, nor with more striking

the happiness to be present could ever forget ; his unaffected simplicity, associated, as it evidently was, with a suitable portion of manly dignity, rivetted the attention of all ; while the rich tones of his musical voice, modulated as they were with exquisite skill, so as to give the most effect to the different parts of the poem, excited a universal burst of admiration, and left an impression on the minds of his auditors never to be effaced.

‘ Hushed was the busy hum, nor voice nor sound,
Through the vast concourse, marked the moment near ;
A deep and holy silence breathed around,
And mute attention fix’d the list’ning ear,
When from the rostrum burst the hallowed strain,
And Heber, kindling with poetic fire,
Stood ’mid the gazing and expectant train,
And woke to eloquence his sacred lyre.
The youthful student, with emphatic tone,
(His lofty subject on his mind impressed,)
With grace and energy unrivalled shone,
And roused devotion in each thoughtless breast.
He sang of Palestine—that holy land,
Where saints and martyrs, and the warrior brave,
The cross in triumph planting on its strand,
Beneath its banners sought a glorious grave.
He sang of Calvary, of his Saviour sang,
Of the rich mercies of redeeming love ;
When through the crowd spontaneous plaudits rang,
Breathing a foretaste of rewards above.’

Among the auditors who listened to this splendid exhibition of Reginald’s powers was his aged father, then in his seventy-fifth year ; who, though he had long been suffering under a severe illness, which had greatly debilitated his whole frame, determined to gratify himself by witnessing this literary effort of his darling boy. To describe his feelings on this occasion, with any degree of accuracy, would be impossible ; they can be much better conceived than expressed. Tremblingly alive, as he, of course, must have been, to his son’s reputation, his emotions, when he saw him ascend the rostrum, were almost overpowering. He well knew the sensibility of which Reginald was the subject, and his apprehensions were not a little distressing. When, however, the youthful poet commenced, they gradually subsided, disappearing entirely as he proceeded ; and producing, amidst the deafening shouts of applause that rose from the delighted audience, a rush of feelings so highly gratifying as to be almost too much for his feeble power to sustain.

What wonder would it have been though the youthful victor had retired from the theatre of the University, on such an occasion, with a heart elated with pride! Far different, indeed, was the effect produced upon the mind of Heber. He hastened to his room to pour out his heart in thanksgiving to God, who had given him success; and when his mother, who had come along with his father to Oxford, sought for her son to mingle her congratulations with those of others, she found him on his knees, praising God for the degree of enjoyment which his beloved parents had that day experienced.

In a few months after the intellectual triumph which Heber had thus obtained, he was visited with a most severe trial in the death of his aged father. The peaceful serenity, however, and holy resignation of the good old man on his death-bed, tended, in a great measure, to mitigate the anguish which he would otherwise have felt.

Shortly after the death of his father, which occurred in 1804, Heber returned to college, and pursued his studies with unremitting diligence. On the 2d of November of that year, he was elected a fellow of All Souls' College—a situation in which he enjoyed increased opportunities of making progress in literary acquirements. In the following year he carried off the prize for an English Essay on “The Sense of Honour.”

Though as yet only in his twenty-second year, he had seen but little of the world, and his relatives judged it expedient that he should accompany his friend, John Thornton, Esq. on a tour through different parts of Europe. He accordingly, in July, 1805, set sail with his companion for Norway. They then travelled through Sweden, Russia, Austria and part of Germany. After an absence of little more than a year, he returned to England. He now repaired to Oxford, and applied himself, with his accustomed diligence, to his studies.

In the summer of 1807, after mature deliberation, and much prayer for the divine direction, Mr. Heber took orders, and was presented by his brother to the rectory of Hodnet, which had been reserved for him from the time of his father's death. Shortly after his induction, he returned to Oxford, and took his degree of M. A.; and from this period he finally quitted the university, and dedicated himself, with unwearied assiduity and zeal, to the duties of his ministerial charge. He was indeed “a workman that needeth not to be ashamed.” In all the varied employments of a faithful pastor, he was diligent, active, conscientious, visiting the sick, counselling the perplexed, ministering to the wants of the poor, and pouring the balm of consolation into the wounded spirit. To the poorest of his flock he was at all times ac-

tenderness of an affectionate friend, relieving their temporal necessities, and taking occasion, at the same time, to point out to them the way to happiness and heaven.

Shortly after Mr. Heber was settled at Hodnet (April 1809) he married Amelia, the youngest daughter of Dr. Shipley, Dean of St. Asaph—a lady who entered warmly into all his plans for the benefit of his parish. He now opened a school in the village for the instruction of the young, and devoted a considerable portion of his time to its personal superintendence.

While thus indefatigable in his labors as a parish minister, Mr. Heber did not lay aside his ardent attachment to the pursuits of literature. About this time he published his poem, entitled “Europe,” and commenced occasional contributions to the “Quarterly Review,” which had recently started. He also composed various hymns, which are still much admired, and about the year 1811, he was prevailed upon by his friends to publish a volume of poems, including “Palestine,” which had been set to music by Dr. Crotch. After committing this book to the press, his engagements of every kind were suspended by the return of a severe and irritating disease of the skin, which had been originally brought on by exposure to the night air in an open carriage during a part of his continental tour. This affliction he bore with Christian patience and resignation—lamenting, chiefly, that it compelled him to be absent from his flock. After some time, by the divine blessing, the medicine used proved successful, and he was restored to his wonted health and usefulness. He now pursued his ministerial and his literary labors with increasing ardor; yet such were the high views which he entertained of the responsibility of a Christian minister, that, amid all his exertions, he was often oppressed with the thought that he was an unfaithful servant of his Lord and Master.

In 1815, Mr. Heber, by appointment, delivered the Bampton lectures. The subject which he selected for discussion on the occasion was one of great importance—the Divinity, Personality and Office of the Holy Spirit; and on the publication of these lectures, he dedicated them to Lord Grenville, Chancellor of the University. Early in the following year he was seized with a severe attack of erysipelas, from which, however, he soon recovered. He had scarcely regained strength, when he was called to lament the loss of his youngest brother, Thomas.

The fame of Mr. Heber was not likely to be long in leading to his promotion, and accordingly, we find him, soon after his brother's death, appointed by Dr. Luxmore, the then Bishop of St. Asaph, to a stall in that cathedral. About the same time he was called to sustain the

took place in the summer of 1818. This event afforded him high gratification. In the short space, however, of six months, his joy was turned into mourning. The child was snatched away after a very short illness; and so much was the tender heart of the father affected by his loss, that for weeks after he never mentioned the child's name, or heard it mentioned, without tears.

Hitherto Mr. Heber had published but little in his own name, his literary exertions being chiefly directed to the preparation of articles for the "Quarterly Review," and other leading periodicals. His papers, however, were so highly valued, that he was universally acknowledged to have established his reputation as a writer of eminence. In these circumstances, he received an application from a respectable publisher in London, to furnish a life of Jeremy Taylor, along with a critical essay on his writings. This task he readily undertook, and more especially as he himself was a devoted admirer of the works of Bishop Taylor; but, in its accomplishment, such were the difficulties with which he had to grapple, that it displayed talent of a very high order to produce a biography so interesting from materials so scanty and unsatisfactory.

Early in 1822, a vacancy occurred in the preachingship of Lincoln's Inn, and Mr. Heber being persuaded to become a candidate, obtained the situation.

Mr. Heber had for many years taken a lively interest in the cause of Missions; and he had often expressed an ardent wish, without the remotest prospect of ever seeing it realized, that the scene of his labors had been among the unnumbered millions of India. In the mysterious providence of God, his desire was at length fulfilled. On the death of Dr. Middleton, Bishop of Calcutta, Mr. Heber was fixed upon as a person in all respects suited to occupy a situation of such high responsibility. For some time he was doubtful whether it was his duty to accept of the office; but, at last, after much deliberation and earnest prayer, he came to the resolution of undertaking the arduous duties which were so unexpectedly devolved upon him.

To a heart so tender, the separation from his numerous friends was truly painful; and feelingly alive to the harrowing thought, he thus expresses himself in a letter to an early and intimate friend:—"Still, I do not repent the line which I have taken. I trust I shall be useful where I am going; and I hope and believe I am actuated by a zeal for God's service. I yet trust to retain the good wishes and the prayers of my friends, and if I ever return to England, to find that they have not forgotten me. After all, I hope I am not enthusiastic in thinking that a clergyman is like a soldier or a sailor, bound to go on any service

however remote or undesirable, where the cause of his duty leads him ; and my destiny (though there are some circumstances attending it which make my heart ache) has many advantages, in an extended sphere of professional activity."

As a gratifying token of the respect and admiration which the University of Oxford entertained for him, they bestowed upon him the well-merited title of Doctor of Divinity, and the members of his own College, anxious to perpetuate the recollection of one so great and so good, requested him to sit for his portrait, that it might take its place among the distinguished men who adorn its hall.

The Doctor took his final leave of his favorite Hodnet on the 22d of April 1823. In passing over the high ground near Newport, he turned round to take the last view of that endeared spot, where dwelt numbers whose hearts he knew were filled with sadness at his departure, and who, he was assured, prayed earnestly for a blessing on the work in which he had engaged. His feelings, which up to this time he had restrained, now burst forth ; and after many most fervent prayers that God would bless the people, and more than supply the loss they might sustain by his departure, with deep emotion, he prophetically, as it afterwards proved, exclaimed, "I shall never again see my Hodnet ! It is however, an encouragement of no common value, that I carry out with me such good wishes, and such prayers, as I know are offered up on my behalf by many there and elsewhere. Heaven grant that I may do nothing to forfeit the one or to render the other ineffectual : but that I may be able, at least, to imitate the diligence, the piety, and admirable disinterestedness of my excellent predecessor !"

A short time before leaving England, he preached his farewell sermon at Lincoln's Inn. The discourse produced a most powerful effect upon his auditors. Among the persons present on that occasion was James Butterworth, Esq., whose benevolence and Christian worth are extensively known. On being asked by a friend as they retired from the chapel how he had been pleased with Dr. Heber, he replied with the warmest enthusiasm, "Oh, sir, thank God for that man ! thank God for that man !"

Having been consecrated to his high and holy office, Bishop Heber set sail for India on the 16th of June, 1823. During the voyage he devoted a considerable share of his time to the Hindostanee language, and on the Sabbath he regularly performed divine service, either on deck or in the cabin, according to the state of the weather.

On his arrival in India, he was introduced to the Governor General, Lord Amherst, who received him with the utmost courtesy and kindness. The business which now devolved upon him from the first day of his

entrance upon his duties was almost overwhelming, but he applied himself to it with the utmost diligence and perseverance. His zeal in the Redeemer's cause found ample scope in India, and he lost no opportunity of promoting the spiritual interests both of Europeans and natives. To the education of the young he paid especial attention.

On Sabbath days he preached twice, and often three times; and in the multifarious duties of the week no persuasion could prevail upon him to relax his exertions. "Often have I," says Mrs. Heber, "earnestly requested him to spare himself, when, on descending from the pulpit, I have sometimes seen him almost unable to speak from exhaustion; or when, after a few hours' rest at night, he would rise at four the next morning, to attend a meeting, or visit a school, and then pass the whole of the day, till sunset, in mental labor, without allowing himself the hour's midday sleep in which the most active generally indulge. To these remonstrances he would answer, that these things were necessary to be done; and that the more zealous he was in the discharge of his duties, he could with the greater justice urge activity on such of his clergy as he might deem deficient."

Bishop Heber had not been long in India, before he resolved, after having brought the affairs of his diocese in and around Calcutta into a manageable compass, to visit the Upper Provinces, and more especially, as they had not been visited before. He set out accordingly and throughout several months he pursued his journey with an anxious desire to understand the actual state of matters at every station to which he came. Many were the places which he visited, examining the schools, encouraging the missionaries, arranging the affairs of churches, and in every way fulfilling the trust reposed in him as the Christian bishop of so large a diocese.

The overwhelming fatigue and labor to which he was subjected in the course of this journey, combined with the debilitating influence of a tropical climate upon his constitution, tended to shorten the life of this truly valuable Christian minister. Though frequently reminded by his friends and attendants that it was his duty to spare himself, he persisted in his endeavor to accomplish the great object he had in view. Providence, however, had otherwise decreed. Shortly after his return from the upper-provinces he set out on a tour to Madras and Ceylon. At Trichinopoly he was suddenly summoned, in the midst of his labors, to receive the rich reward which awaited him in heaven.

The circumstances of his death are very distressing. On the 3d of April, 1826, after dedicating a considerable time to the ecclesiastical affairs of the station, he returned home, deeply impressed with the

clerical friend, who accompanied him during part of his journey. After this interview, the bishop proceeded to make preparations for entering a bath, distant a few yards from the house.

“He sat,” says Mr. Robinson, “a few minutes, apparently absorbed in thought, before he went to the bath, which is a separate building, filled from a spring, considerably beyond his depth ; and then entered it, and taking off his clothes, plunged in. After an interval of half an hour, his lordship’s servant, becoming alarmed at his staying beyond his usual time, and hearing no sound, ventured to open the door, and saw his body, apparently lifeless, below the surface of the water. He ran immediately to my room, and gave the alarm with a bitter cry, that his master was dead! On reaching the bath I plunged in, and assisted a bearer, who was already there, to lift the body from the water, and Mr. Doran and I carried it in our arms into the next room.” All possible means were instantly used to restore suspended animation, but in vain. The blessed spirit was fled, and was, without doubt, already before the throne of God.

HENRY EDWIN PAGE.

HENRY EDWIN PAGE was born in the west of England, in the year 1784-5; and had the happiness of being descended from parents not only respectable in society, but, from their piety, honorable before God.

It is not known that he was, in any particular, distinguished in his boyhood, from other children around him, unless for a strong desire to be, at a future day, employed as a preacher of the gospel. This predilection was the more remarkable, as none of his relatives belonged to the clerical profession; and as he himself does not appear to have been, at the time, the subject of any peculiarly strong religious impression. One thing, however, is certain, that the preaching of what are generally called evangelical sentiments, in distinction from the mere moral lectures that are too frequently delivered by many occupying the office of ministers of Christ, very early rivetted his attention. He knew not in what the difference properly consisted; but he felt that there was something in the one, that had an amazing power over his mind, beyond that of the other. Whilst at school he was particularly struck with the preaching of Dr. Bridges of Bristol. The appearance of the man, the sentiments that he uttered, and the deep pathos that pervaded his whole discourse, overpowered little Henry with wonder.

Henry, when occasionally visiting at Bath, heard with the same kind of emotions as he had done Dr. Bridges, the late Dr. Haweis, and other preachers of similar sentiments; and so much was he enamoured with the men, and so strong was his desire to become their imitator, that he began even at that period to compose sermons.

Henry's parents encouraged him in the idea of being a preacher; and placed him at a seminary with this object in view. What occurred to prevent the fulfilment of this wish, is not precisely known; but it is certain, that it was nothing on the part of Henry. All his thoughts, companions, pursuits, and studies were associated with the ministry; and when he found himself suddenly and unexpectedly appointed a cadet of infantry in the East India Company's service, he was seized with such a degree of desperation, that he instantly threw aside his Greek and Latin books, and never could be brought to look at them afterwards. He felt that all his hopes were blighted, and that he was abandoned to a profession for which he had no predilections, and which seemed to him to require neither learning nor great exertion

English literature, lived both to see, and, in a great measure, to retrieve his error.

At the period of his appointment to India, he was only sixteen years of age; and had never been from school. He was, therefore, launched forth into the world, totally ignorant of mankind, their modes, and their maxims, and it was not long before he fell a prey to the gaming table, the ball-room, the theatre, and other vices of a worse description. The consequences were, embarrassments in pecuniary matters; and the loss, in a great degree, of his health. Often has he been heard to lament the absence at that time, of a moral counsellor; and particularly the lack of some kind and experienced medical or other officer, who might have cautioned him against needless exposures to the climate, and other things of a hurtful nature, to which he heedlessly and boyishly subjected himself.

Soon after his arrival in India, (1803,) Captain Page was posted to a regiment at Cawnpore, whither he immediately bent his course. It is not known that he was ever celebrated for any acts of military prowess: indeed he had few or no opportunities of distinguishing himself. The reader must not, therefore, expect any marvellous accounts of battles fought, of escapes made, and of stratagems performed. The object of this Memoir is not to describe Capt. Page as a mere military character, but as a man who, though a bearer of arms, was peculiarly distinguished in other respects.

By the whole of his brother-officers, Captain Page was esteemed and beloved. Naturally of a social disposition, he was at all their parties; and liberally endowed with cheerfulness, and with wit of the most genuine kind, and having a fund of anecdotes which he had the power of telling well, he not only made himself entertaining, but was the life of all their companies. But it was the talent he possessed of both writing and reciting poetry that rendered him peculiarly interesting.

Courted and caressed, his life was gay and brilliant. And if felicity consisted in being universally beloved, he must have been happy. But this was not the case. His pleasures were comparatively those of a moment only; and did not rest at the point of innocence. They carried him farther. They led him, according to their undeviating tendency, into scenes and into the commission of acts, little adapted to produce peace of mind. He was oftentimes secretly ashamed of himself, covered with confusion in his soul, loathing his very being, and like the great Colonel Gardiner, when in similar circumstances, ready to envy the life of a dog.

Health, amidst all this gaiety and sensual enjoyment, failing, Captain

of climate at Penang. On arriving there he found himself a perfect stranger. His usual stimulant, society, was gone; and his previous pursuits not allowing him any solace in solitude, he was wretched beyond description. He resolved, therefore, to leave the place with the ship that had brought him, and sail with her to her next place of destination. But God, who watches in a particular manner over all the ways of his chosen people, here most graciously interposed. Captain Page was as yet remote from the way of salvation: but he was destined to be brought into it: and he was not to leave the world until this was the case. Only a few hours before the ship sailed, a gentleman at the station, knowing his pitiable circumstances, invited him to a residence, for a season, in his house. Captain Page, though his passage was taken, instantly complied; and the ship sailed without him. But whither she went no one knows. She never reached her intended port, and has not been heard of since. It is supposed that she must have foundered somewhere in the Straits of Malacca. Often did Captain Page speak with strong emotions of gratitude to God, for this signal deliverance.

After residing some time at Penang, and visiting Bombay, he returned with his health very little improved, to his regiment in 1811. Here notwithstanding the recent interposition of Providence, in saving him from a watery grave, he continued to traverse the same thoughtless round of gaieties and amusements as formerly. Tired, however, with some things in his life, he resolved to enter into the marriage state; which he did in 1812, with a daughter of the late Colonel Morgan. But his mind was, as yet, unchanged. He still attended the theatre and ball-room, and, to the distress of Mrs. Page, consumed his time and his property at the table of the gamester.

The time, however, came when Captain Page was to become the subject of impressions, sufficiently powerful to lead him to enter, as it were, upon a new state of existence; and to turn all his peculiar energies into a new direction. The circumstances that led to this change were of a character calculated to affect an intelligent and feeling mind. His regiment was, at this time, (1814,) stationed at Dinapore. One of the ladies of the Mission family, then residing in that neighborhood, the wife of the Rev. Joshua Rowe, of Digah, being seriously ill, was kindly attended by the surgeon of the regiment to which Captain Page belonged. In his visits to this chamber of sickness, Captain Page was frequently his companion. Mrs. Rowe was an interesting woman. Naturally of a meek and sweet disposition, she seemed more like an angel than a human being. Exhibiting during her illness, the utmost degree of placidity, there was nothing in her appearance, though in the last

to any mind. Captain Page delighted to accompany his friend, Dr. S. to this abode. He was struck with wonder at the sight of Mrs. Rowe. He loved to gaze upon her calm countenance, and to be a witness of her meek deportment and address. Occasionally, however, while his friend was within, he remained without, and sometimes spent the interval in conversation with the Rev. W. Moore, who at that time occupied the house adjoining Mr. Rowe's. In one of these interviews, he flippantly, but, no doubt, goodnaturedly and generously enough, offered to Mr. Moore a ticket for the evening's theatre. The refusal was what he might have expected; but it is not likely that he anticipated the serious remarks with which it was to be accompanied. He listened kindly to what was said, and never forgot it. What train of reflections now passed through his mind is not known. His heart, however, seems to have been touched by the Divine Spirit. And as a proof that this was the case, he found his way, on the following Sabbath for the first time, to the meeting-house in which Mr. Moore and Mr. Rowe usually preached; and then not only commenced a regular attendance himself, but endeavored to bring in company with him as many friends as he could.

In addition to attending regularly upon the preaching of the Gospel, Captain Page began to employ his time in reading religious books, an abundance of which were lent to him, by his new friend, Mr. Moore. A work of the celebrated Baxter's, deeply affected him. On finishing the volume he exclaimed, "Well; if this is true, I am ruined." He felt himself completely unnerved, and was entirely powerless as to the commission of many things, which he had before considered as harmless. He retreated for prayer; but not content with going himself, he besought Mrs. Page to retire with him,—a request which met with an instant compliance. As if prayer had hitherto been a strange work to him, or as if he had felt ashamed to pray in the presence of his wife, he uttered not a word to her, but placing her by his side, and standing erect, he poured out his heart before God. Ignorant herself, at the time, of true religion, she could not imagine what had happened to her husband. She viewed the change with silent wonder. And she speedily saw to her amazement, that what her tears and entreaties had not been able to accomplish, was now more than effected;—the gaming-table was forsaken, and her own society at home was sought. This gave her unfeigned pleasure, and she soon began herself to see and to feel that there was a power in religion, greater than she had ever imagined.

But though he had avowed his change of views to Mrs. Page, he was not able, for some time, to utter it abroad. The society in which he moved was not at all favorable for the expression of his sentiments.

But as true religion cannot long remain a secret, and as men in general, are sufficiently, and more than sufficiently, alive to the conduct of one another, the alteration of character in Captain Page was speedily observed. The Spirit, however, that had descended upon him was powerful ; and led him from strength to strength, until he became openly and decidedly a religious character. Those only who have been placed in similar circumstances are able to form a correct idea of his difficulties. To be the subject of remark among former associates,—to be denominated a methodist, a fanatic, a saint ; terms in general used to designate a man, who in right earnest, leads a pious life ;—to be looked at askant, as a person affected with a sort of enthusiasm or religious mania, is a trial particularly in the army, of no ordinary magnitude ; but it is one for which God has made ample provision. Captain Page knew where the strength requisite for such a conflict was to be found, and he sought and obtained it. The throne of God, frequently resorted to, will afford all that is needed. And he who goes often there, will gradually acquire that boldness which will make reproach for the sake of Christ to be rejoiced in, and even to be esteemed blessedness.

The Nepaulese war breaking out about this period, the regiment to which Captain Page belonged was ordered to take the field. Though ill in health, and more fit for the hospital than service, he resolved to accompany his corps, and share with it all the toils and dangers of the campaign. He could not stay behind. He dreaded the stigma of cowardice ; and though it was constraint and not choice that led him to enter upon a military life, yet having entered it, he endeavored to seize its spirit. But soldier even in heart as he had become, he had but little love, any more than the generality of other military men, for war. The work of killing was no more agreeable to his inclinations, than the exposure of himself to being killed. Though it was necessity and a sense of duty that took Captain Page into the field of battle ; yet when there, he was neither a coward, nor averse to the most disagreeable of his duties. A proof of this occurred in this very war. It fell to his turn to be the officer in command of a party placed in circumstances of great danger ; and though sick, and lying with a blister on his chest, he, instead of shrinking back, or allowing another to be exposed, tore the blister off, reported himself well, and at the risk of his life performed the duty. He, with his party, had nearly fallen victims to the cruelties of the enemy ; but the God of mercy eminently appeared for them and saved them.

His health, however, continuing in a retrograde state, he was, after a short period, entreated if not urged, to be discharged from the service. He

Not long after, he became so ill that he deemed himself unfit for any more active duty. And though a most liberal offer was made to him by some or all of his brother-officers, to enable him to continue in the regular service; and though his military and personal reputation was unstained; and he had the fair prospect of rising still higher in the army; yet feeling himself unequal to the performance of what was required, he could not, as a man of honor, conscientiously remain. He accordingly applied for permission to retire on the invalid establishment; which, from the necessity of his case, was immediately granted.

Deeply impressed with a sense of religion, and wishing to spend the remainder of his days in the service of his God, he chose Monghyr as the most healthy and retired of the invalid stations. His worldly prospects were most gloomy. His constitution was enfeebled; his family was increasing; his means of support, in consequence of large debts contracted in his thoughtless days, were small; he had now no farther prospect of promotion; but still he was cheerful. He struggled, like a man of honesty, to free himself from his pecuniary embarrassments; and he obtained, after a number of years, the high satisfaction of having gained a complete and honorable victory.

The retirement of Monghyr affording him abundance of leisure: he devoted his time chiefly to reading. Books on all subjects occupied his attention; but principally those on religion. He read through in one year, the whole of Scott's Commentary; besides an almost incredible number of other works.

The evening previous to his finally leaving Dinapore for Monghyr, an incident occurred which led to some of the most particular events of his future religious life. Attending at the chapel of Messrs. Moore and Rowe, he met the Rev. J. Chamberlain, to whom, in his usual frank manner, he said, "Come and settle in Monghyr. I will provide for you a prophet's chamber, with a table and a chair." The event did not seem, at the time likely to be realized; but circumstances speedily transpired which effected it. A friendship was thus formed between the two of the strongest kind. Though there was, in many respects, little similarity in their characters, yet they were of one heart in religious matters. The families spent alternate evenings in each other's houses; and the time was generally occupied in pious conversation and exercises. Captain Page, taking a deep interest in the spread of Christianity, opened his house to Mr. Chamberlain for preaching; and thus a foundation was laid for a missionary station, and for the gathering of a church, from among both the heathen and the European residents. Captain and Mrs. Page were the first members of this little church.

In the prosperity of the infant church, there was a

Mrs. Page took the most lively interest. Its members soon increased ; and it appeared that God, according to his promise, was with them ; For “where two or three are gathered together in my name, there am I in the midst of them.” A chapel was, chiefly through the influence of Captain Page, speedily erected ; and not only Europeans, but natives were brought into the kingdom of Christ : and such was Captain Page’s strong desire to do good, that notwithstanding his slender income, he supported for a long time, a school for the instruction of native children in Christianity ; and afterwards a converted Hindoo to preach among the people. For the promotion of the gospel he labored and prayed much. He spoke to all who came within the sound of his voice on the concerns of their souls ; and in the absence or on the sickness of the preacher, he hesitated not himself to conduct, publicly, the worship of God in the chapel, delivering sometimes his own sermons, and occasionally reading those of others. This was being “always zealously affected in a good thing.” This was being “instant in season and out of season.” And this was the true Christianity, which cares not only for our own things, but the things of others. Solemn and persuasive was his manner of speaking on religion.

During this year (1816), he was called to sustain the loss of one of his children, and to receive the intelligence of the death of a beloved father.

At the close of 1816, he was, through the influence of some of his friends who knew his depressed circumstances, appointed to the Fort Adjutancy of Monghyr. He had now the prospect of sustaining his family more comfortably, and of sooner getting rid of the burden of his debts. But his health being still in a declining state, he was permitted by government, previous to his entrance upon his new situation, to repair for a season, to the more genial climate of the Cape of Good Hope.

Leaving his family, therefore, at Monghyr, he proceeded, with this object in view, in the month of December down the river. Stopping in his way, at the military cantonment of Berhampore, he was invited by a number of pious people there, who had heard of him, and of his zeal in the cause of Christ at Monghyr, to preach to them a sermon. The next places at which Captain Page stopt, were Serampore and Calcutta, where he seems to have produced an unusual impression.

When he sailed, every thing on board ship conspired to render him unhappy ; sickness, absence from his family and friends, the want of pious society, and of both public and private opportunities for devotion. These last were now as essential to his comfort, as he had

His bodily sufferings on board ship were much greater than his mental. The season in the Bay of Bengal was unusually hot; and the confinement was more than he could well sustain. He was, therefore, necessitated, as well as allured by false hopes held out to him of a cure, to remain behind at Madras.

As he had done at Serampore and Calcutta, so he did here. He sought out the religious of the place, and made them his chosen companions. The Rev. Messrs. Loveless, Knill, and Judson, with a number of other pious persons of all ranks, composed the circle in which he moved. With them he had sweet communion, and though disease was gaining so fast a hold of his constitution, that his naturally great flow of spirits was beginning to fail, yet he seems to have been as happy, for a time at least, as it was possible for him to be at a distance from his family and home.

During the latter part of his stay at Madras, he seems to have been exceedingly distressed in mind. His fondly cherished hopes of a cure had been blasted. His health was very little improved. Some painful things had occurred at Monghyr; and, last of all, he was necessitated to proceed to the Cape, and thus be longer detained from the sight of his beloved family.

He left Madras, as he had determined, for the Cape; and he sustained on the voyage, the same uniformity of Christian character. He was full of love, full of zeal, full of heavenly-mindedness, and seemed to live for God only. As usual, he now endeavored to be useful to his fellow-voyagers, and for that purpose had provided himself with a number of religious books and tracts, which he might lend and disperse among the company and crew. But this constituted to him a trial of no small magnitude. Previous to the distribution of these tracts his confidence had almost failed; and he had nearly once more become "the coward." There was no pious person on board to second him; and the company was such that he knew he should be laughed at. He took out the tracts from the box; and, sat for some time in his cabin with them in his hand or before him, and regularly debated with himself the duty of circulating them openly, by his own means, through the ship. He looked at the ridicule of which he would be the subject, and then at the obligation under which he was laid to use every means within his reach, and at the hazard of all consequences, for the salvation of men; and the latter prevailing above the former, he appeared with the tracts in his hand on deck. He succeeded. His fear was overcome; and he was enabled not only to give away the word of life, but, in the giving, to recommend it. Among others whom he addressed was a military officer, whom he found standing alone in some part of the ship.

The word was powerful. This gentleman's heart was penetrated. And he became a monument to the glory of God, and of honor to the devotedness and disinterestedness of Captain Page. It was not, however, till some time afterwards that he knew that his efforts had, in this instance, been crowned with success. Accident, as it were, brought this officer again into his company, and the reader may, perhaps, imagine what was Captain Page's surprise and joy, when he found him not only bearing the character of a decidedly pious man, but himself greeted as the happy instrument of his conversion to God. It is needless to say, that they became knit to each other as brothers.

At the Cape of Good Hope, Captain Page was the subject of many bodily and mental sufferings. Among the latter, the ridicule and contempt which he had to endure on account of his religious principles were not the least. Infidelity and immorality seem greatly to have abounded there at this time ; as he could not remain inactive, he set himself to oppose the mighty torrent which was rolling its victims forward to the gulf of perdition. He reproved the sinner ; he argued with the infidel ; and he labored to infuse into all the knowledge of the gospel.

Captain Page again sought out, as he had done at Madras, all the religious people around ; he became acquainted with all the missionaries that came near him ; and was found at all their meetings for devotion. To the house of Mrs. Smith, a venerable old lady, renowned for her piety and devotedness to the cause of God, he frequently repaired ; and repaired, too, in the character of a humble learner of divine truth from her lips. Often has he, as a little child, sat down by her side, to receive from her instruction in the oracles of God. Her expositions charmed him ; and her counsels he esteemed the most judicious and valuable. She was comparatively a poor woman ; but she was eminently rich in faith and good works, and in an experimental acquaintance with religion. Her house was the place of general resort to all those who loved and feared God ; and, in a colony where true Christianity was comparatively rare, was esteemed by the few, a delightful retreat.

His health being, in a great measure, restored, Captain Page returned to India, and at the close of 1818, or beginning of 1819, arrived at Monghyr, and entered upon his duties as Fort Adjutant. He had the happiness of seeing all his family in health ; but his afflictions began again, by his receiving almost immediately the affecting intelligence of the death of a most amiable and pious mother, and also of an affectionate sister. They had died within two days of each other.

His religious friends in Monghyr became once more Capt. P.'s chosen

first meeting, formed a strong attachment to each other ; but now their love appeared to have been strengthened by the time of their separation. They were few evenings out of each other's company ; and when they met, it was difficult for them to separate. Often, in accompanying one another home, did they traverse the road several times over, so unwilling were they to bid each other adieu. But much as he delighted in the society of the pious and in social religious exercises, he seems, at this time, to have suffered a great diminution of spiritual joy. The duties of his office, and other cares, had an unhappy influence on his mind. He was most assiduous in the former ; and his constitution being much injured, the labor required was more than he could well give, and employed him longer than it would otherwise have done. He was oftentimes in great fear lest he should do any thing wrong, or by which God might be offended, and his own character tainted. Zealously did he work, and honesty was imprinted on all his transactions.

In this year, (1820) Captain Page met with one of the severest afflictions of his life. On March 31st, he thus writes in his journal : "Thou, gracious God ! hast given me the satisfaction of embracing a brother. Thou hast brought him from a far country, preserved, and guided him hither. Oh ! that he 'may live before thee ;' that thy fear may be in his soul, thy love in his heart, and that the flower and strength of his youth may be consecrated to thee. Bring him under the sound of thy gospel, and the effectual working of thy Spirit. Enable me to set before him holy counsel and holy example ; and open our lips to speak thy praise for evermore. Unite us both in Christ and to Christ ; and cause us to abide in him. O Lord, I have longed for the witness of thy Spirit ; but I am sensible I am wanting in faith, in love, and in zeal. Make me to seek thy favour with my whole heart :—with my *whole heart*,—for I find it distracted amidst the cares and temptations of life, and fixing on every thing but God, while thy word is as a dead letter, so little joy, so little comfort, so little solace and delight does this hardened heart take in thy statutes, and the proffers of thy grace. Lord ! let thy Spirit speak to this dead soul. Behold, O Lord, my shield, and look on me in the face of thy anointed One."

The meeting with this brother, whose Christian name was Gore, and who came out in the capacity of a cadet of infantry, was an occasion of much joy to him. Though at the time Captain Page left England, Gore was a mere infant, yet he felt a strong attachment to him. It was much against his own wishes that his brother had entered the service. Gore, who had just passed his sixteenth year, was a youth of a very amiable disposition,—the very image of his brother, both in mind and

person. Captain Page did not fail to give him the most proper counsel, and Gore not only received all in good part, but really seemed to feel a deep interest in religious things. He would, with the greatest pleasure, spend hours in the company of Mr. Chamberlain, receiving from his lips divine instruction ; and all his conduct gave evidence of the greatest promise, in respect to the character he was likely to sustain both as a military man and as a christian. After spending some time with his brother, he proceeded to join the regiment to which he had been posted.

There can be no doubt that Captain Page continually followed his brother with his prayers. Indeed, it is well known that he felt greatly interested both in his temporal and spiritual welfare. One night, in company with his friend Chamberlain, and in one of his seasons of greatest excitement and flow of spirits, Captain Page suddenly paused, and said, "I am so utterly miserable that I cannot stay another minute. I must go home." He could give no account of his unhappiness ; and perhaps no account can be given that would be satisfactory. He went home ; and the first object that met his eye was a letter, narrating the death by drowning in the river Ganges near Allahabad, of this very brother.

From the year 1820 to 1824, Captain Page remained, with the exception of very small intervals, at Monghyr, employed in the duties of his station, and in attending to the cares of his numerous family.

In the beginning of 1822, intelligence reached Captain Page of the death at sea, of his dear friend Chamberlain, who had been necessitated through severe indisposition, to set his face homeward. His communion with this good man had been of the sweetest kind. He had reaped much spiritual benefit from his society ; knew and valued his honest and single-hearted worth, and his extraordinary devotedness to the cause of Christ among the heathen ; and could hardly ever speak of him in measured terms. It will, therefore, be readily conceived, that he was not a little affected when he heard of his death.

Afflicted in body himself, his sorrows were very often increased by the illnesses of Mrs. Page. Distressed frequently by asthma, she was necessitated almost yearly, during the months of the hot season, to leave him alone, and repair to the humid climate of Bengal. This, to a sick man, was no ordinary trial. In his solicitude he was oftentimes the subject of very painful anxieties.

At the close of 1824, Captain Page became so enfeebled in body, that he was under the necessity of seeking leave of absence from the station.

accordingly retired with his family to Serampore, and after remaining there a year, returned with his health but little improved.

At the close of 1826, he became so ill, that he was again constrained to seek the same indulgence, which was unhesitatingly granted. Having determined to visit, once more, the Cape of Good Hope, he sent his family before him to Bengal. Shortly after he was permitted to follow his family; and took up his residence with them for a few months at Serampore, in order to prepare for his voyage to the Cape. Here he remained, weak and ill, during the whole of the hot season of 1827, designing to sail at the commencement of the rains. Diligently making preparations for sea, he repaired, in company with a friend to Calcutta, in order to procure certificates for leave of absence. Whilst sitting in his conveyance, he was suddenly seized with insensibility. His friend became alarmed, and drove him up to the house of the nearest person with whom he was acquainted. It is needless to say, that he received every attention. Here he lay for two or three days, evincing little sign of life, with the exception of a few occasional heavy groans. His physicians, though they never ceased to use every effort to restore him, gave his family and friends no hopes of his recovery. All, therefore, waited in hourly expectation of his decease. God, however, whose thoughts are not as our thoughts, raised him up again. Left alone one morning, with the exception of the servant who usually attended him, he suddenly started up, and demanded his clothes. The servant, as if he had seen his master awake from the dead, fled to give notice to the family. On approaching him, they found that he was indeed sitting up and speaking; but, to their grief, they perceived that nothing coherent came from his lips. A few days, however, relieved him from his mental aberrations. He appeared to himself to have just awaked from a long sleep, in which he had at one time, been afflicted with the most awful visions of judgment, and at another, with quite the reverse. Always deeply conscious of the greatness of his sins, he imagined that he had been tried in "the balance of God's sanctuary," and found wanting; and consequently consigned to the reward of his deeds. This produced terrors of soul that were indescribable. But he thought again that he was permitted to have another trial, when his cause having been once more heard and argued, no doubt by the Divine Advocate, he was freed from condemnation. This again excited joys that were unspeakable. Thus was he, during the two or three days in which he lay speechless, and apparently insensible, alternately agitated; at least, this was all the recollection he had of what had taken place. As soon as he was able to be removed, his physician used his utmost efforts to restore him.

Cape. Weak as he had been, and still more weak now, he was very unfit to encounter the inconveniences and confinement of a ship; but it was necessary to do something, and this appeared the best.

Captain P.'s sufferings on board ship were very great. The vessel putting in on her way at the Isle of France, he landed at Port Louis; where, according to the wish of his medical advisers, he remained; instead of proceeding to the Cape of Good Hope. The climate of the Isle of France seemed for a time, to restore him. He regained, to a certain degree, his wonted cheerfulness. And he appeared to have found at last a country fitted to his constitution.

But, as with all invalids whose constitutions are entirely gone, the relief afforded by the new climate was merely temporary. He soon began again to languish; and though he met a few pious friends there, whose society very much cheered him, yet absence from his family, and the very general and deplorable immorality of the Mauritius, made him sigh for a return to Bengal. He became afresh the subject of lowness of spirits; and though his friends did all they could, to make him comfortable, yet he was restless. The manners of the French residents disgusted him; and their entire disregard of God was more than he could well endure. The Rev. D. Tyerman, who died sometime afterwards in Madagascar, Mr. Bennet, Mr. Kelso, Mr. Holdsworth, the Rev. Mr. Lebrun, and a few others, had almost daily intercourse with him; and they became mutual helpers of each other's faith, by associating regularly for purposes of devotion. Had it not been for these friends, he must irrevocably have sunk.

His family and friends in India, not anticipating his remaining at the Isle of France, sent all their communications to the Cape of Good Hope. This was an additional source of distress to him. Ill and not hearing of his family for six months, he became indescribably low and forlorn. Great was the goodness of God in bringing him into the select society of Port Louis! But though they did much for him, they had it not in their power to do all. He still sighed, and sometimes with bitter tears, for home. His lowness of spirits prevented his deriving any more benefit from the climate; and though he continued better than when he landed, yet he was still ill; and had but little prospect of amendment.

Almost the first intelligence from home increased the anguish of his mind. Mrs. Page had, during this interval, been seized with a very dangerous attack of asthma, and brought to the verge of the grave.

In the beginning of September, Captain Page arrived in Calcutta, and found not only Mrs. Page recovered, but all his children in good health. He himself was at the time laboring under rheumatism and fever; but, on the whole, much better than when he left. So far God had

been gracious to him, and he was not unthankful. Without delaying more than a few days in Calcutta, he set his face again towards Monghyr, the place which most of all he loved, and from which he had been absent nearly two years; and though not much more fit to enter upon his duties than before, yet he was anxious to do something for his family. During the passage up the Ganges he suffered much from sickness; but no sooner had he reached Monghyr, than he began to recover in an astonishing degree. He resumed his duties, and every thing went on as well as could be expected, till the hot season commenced, when his little remaining strength gave way, and he was under the necessity of again seeking relief from business. It was with him a time of great distress. His circumstances would not allow him to resign the service altogether, and he trembled at the idea of again being plunged in debt. But there was no alternative. He could not attend to the concerns of his office. And he accordingly applied for a substitute for a season.

During this period of relief, he determined on removing for a few months, to Patna, to the house of a very intimate friend. As none of his family could accompany him, it fell to the lot of the Rev. Mr. Leslie to be his companion. They accordingly set off in the month of July. He appeared to revive a little from the fresh air of the river, and was able, before they arrived, to sit up nearly the whole day, and talk and read, and sometimes write.

Evidently becoming worse, and apparently not having long to live, he was, after a fortnight's residence at Patna, gently advised, if he wished to see his family again, to repair home. The intelligence did not in the least dismay him. He instantly set off; and the first house he reached was that of Mr. Leslie. Immediately on seeing him, he said, "Well, Leslie, I have returned to die." The idea being a painful one, and willing to hope that he might be mistaken, Mr. Leslie instantly changed the subject; and he talked freely on what was introduced. As it was evening when he arrived, and his house at some distance from Mr. Leslie's, he remained with him during the whole of that and the following night, with the intervening day. Indeed, he seemed too ill to be removed. He felt quite certain that he was dying; and was very earnest in pressing home upon his friends his last injunctions.

On the 20th of August he was removed with difficulty to his own house. He seemed, however, after being placed once more in the midst of his family, to recover. But his restoration was very temporary. On the 24th he became exceedingly ill, and thinking that he had come to the last day of his life, he calmly settled all his worldly concerns, and then desiring his family to be called one by one, and his most intimate

religious friends to be sent for, most composedly told them he was dying, and most affectionately bade them farewell. It was truly touching to hear him exhorting Mrs. Page and his children to put their trust in God. All he said was uttered in short sentences, and in a very few at a time. It was the same with his prayers. As had been the case from the first, he betrayed no fear of dying. He had no transports; but he had a peace, arising from a believing view of the atonement of Jesus Christ. Often did he declare that the cross was all his hope.

He was mistaken in supposing that his end was so near. He was destined to live through another week. Till the 26th he was quite sensible, and spent a great part of the time in talking to his family and friends, and in ejaculatory prayer to God. The sum of what he said was the importance of religion, the necessity for his family confiding in God, his own great sinfulness, and his hopes of salvation through the death of the Divine Mediator. He never once intimated a wish to live, nor ever expressed himself otherwise than as confident that he was about to die. Indeed, the thought of death seemed to give him pleasure, for on Mrs. Page wiping his face, he exclaimed, "Now is God about to wipe all tears from my eyes."

On the evening of the 26th he began to wander in mind, and never more than for a few minutes at a time recovered the proper use of his mental powers. He spoke a great deal, but little that was coherent. Much, however, that he did say was truly Christian, and showed on what subjects his mind felt most interested. On the 30th he seemed to suffer great pain, spending the whole day in the most agonizing cries. During the evening he obtained relief, and continued to lie till nearly one o'clock the following day, August 31st, 1829, in a dozing state, when, by a sudden casting back of his hands, which were then folded, and the utterance of a heavy groan, he gave signs that he had rendered up his spirit to God his Maker. He was aged 45 years.

HARRIET WADSWORTH WINSLOW.

HARRIET LATHROP was born at Norwich, Connecticut, on the 9th of April, 1796. She was the second child and eldest daughter of Mr. and Mrs. Charles Lathrop, who were both pious persons. Nothing uncommon marked her childhood. She was early placed at school, where an interesting group of young friends helped in the formation of a character, destined to no ordinary degree of usefulness in the world.

In the summer of 1808, when Harriet was just twelve years of age, weekly evening meetings were commenced by the pastor of the parish, at the houses of the parishioners in turn. As a new thing, they attracted notice, and were generally well attended, Harriet attended also, at first only to accompany her mother, who was accustomed to take her out with her, as an indulgence to the eldest daughter. In the course of the summer, Harriet began to feel the wickedness of her heart—she found herself unhappy from an indulgence of temper, and a frequent disregard of her parents' wishes; and she resolved that she would try to be better, and never more to displease those whom she loved. These feelings, in consequence of her mother judiciously putting into her hands such books as were likely to do her good, improved; the evening meetings became interesting to her; and she was not willingly absent from one. At this time some young ladies, much older than herself, being excited by the same feelings, held meetings among themselves, at which Harriet sometimes was permitted to attend. The warm season glided away; the end of autumn was fast approaching, when at a meeting in the evening, the 55th chapter of Isaiah was the subject of remark, especially the first two verses, "Ho, every one that thirsteth, come ye to the waters," &c. "Here," says Mrs. Winslow, in a memorandum she wrote at a subsequent period of her life, "I was for the first time overwhelmed by a consideration of the goodness of God in offering salvation to lost sinners. I felt my need of such a Saviour as is provided in the gospel. In this state of feeling I returned home, and could not any longer conceal my anxiety. My dear mother inquired why I was weeping so bitterly. I replied, that I was a great sinner, and this evening felt more than I ever did before, that I was wretched and must perish for ever. I said but little, and she left me after saying only a few words. My anxiety increased. I felt willing I thought, to do anything, to be anything, if the Lord would receive me as his child. I seemed to expect some special revelation from Him

of my adoption, and often prayed that some angel might come and give me the so-much-desired assurance. I did not find myself amended of my faults. I only saw and felt them more, and knew that God must interpose and change my heart entirely, or I should continue to grow worse and worse." * * * * "One Sabbath noon, in the early part of the month, (January 1809,) I was engaged in prayer as usual, when suddenly I nearly lost all my encouragement, and I believe ceased speaking; but soon recommenced, feeling that I could do nothing else. I seemed then to have new confidence in God; and the language, "All things whatsoever ye shall ask in prayer, believing, ye shall receive," caused me to open my mouth wide, and I trust to plead with that faith which is never rejected. A sweet peace was shed abroad in my soul. I felt assured that the Lord had heard my cry, and had not despised my prayer. Never can I forget the feelings with which I afterwards joined the family circle, the happiest of the happy. I longed to open my mouth, to declare what the Lord had done for me; but I could only gaze on my parents, brothers and sisters, with new affection, and retire to weep by myself and pray. I went in the afternoon, to the house of God, where everything was new, everything seemed to bid me welcome, and to say, 'The Lord of Hosts is in the midst of us.' For a number of weeks I enjoyed in silence this new world, into which I seemed introduced, though my solicitude for my friends was very great."

Having expressed a wish to be admitted into the church, on the 9th of April, she was proposed, and at the close of the month received, and sat down at the table of the Lord. In the year following, Harriet's health was so poor as to lead her to apprehend her removal from earth as probably near. She therefore arranged her few papers, wrote farewell letters to many of her correspondents, letters of warning to impenitent friends, and a short account of her experience and trials, for the use of her much loved mother. This is the more remarkable, as she was then not quite fourteen years of age; was the only youthful professor of religion in the church to which she belonged, and early piety was at that time much less expected, and far less frequent, than happily it is at present.

After this she spent much of her time in charitable objects, in instructing a free school for the education of poor children, in collecting for the Society with which she was connected, in visiting the poor pensioners belonging to it, in distributing tracts, and in every other way, in which she could make herself useful in the cause of religion and charity. In 1815, her acquaintance with Mr. Winslow commenced—he was then in the Theological Seminary at Andover,

preparing for the ministry, and possibly for a missionary life. In the summer of 1817, she went to Litchfield, Connecticut, to pursue a course of theological reading, with the Rev. Dr. Beecher, but was soon obliged to leave on account of ill health, occasioned by too close application to study. She had, previous to this, made up her mind as to the propriety of devoting herself to missionary work, though her mother could not reconcile her mind to the separation.

In the autumn of 1818 the designation of Mr. Winslow, as also of Messrs. Spaulding and Woodward, for Ceylon, was made. Their ordination, with that of Mr. Firk, took place on the 4th of November, at Salem. In the evening after the ordination, eleven brethren were assembled together, who had dedicated themselves to foreign Missions. On the 11th of January, 1819, the marriage between Mr. Winslow and Miss Lathrop took place, and on the 8th of June, the Mission band, amidst the prayers and tears of many friends, sailed from Boston, in the brig *Indus*, Captain Wills, bound to Calcutta. On the 23d of October, they landed at Calcutta. On the 10th of November, after receiving great kindness from friends in Calcutta, they left on board the *Dick*, of London, Captain Harrison, for Ceylon, where they arrived on the 3d December, and were received with great kindness by the Rev. Mr. Carver, a Wesleyan missionary; on the 5th, the ship came to anchor at Galle, where they were welcomed by the Rev. Mr. McKenny, also a Wesleyan missionary. After having been hospitably entertained eight days at Galle, the party were summoned on board ship, and sailed for Colombo, where they arrived on the fifth day. On landing at this place, all were most kindly invited to the house of the Rev. Mr. Chater, the Baptist missionary. The season did not admit of their going immediately to the northern part of the island by sea; but after a little delay, they proceeded by the inland navigation to Jaffna. On the 17th February, they reached Jaffnapatam, and on the 22d Batticotta, where it was determined that Mr. and Mrs. Winslow should remain and prosecute their missionary labors. An old house at Oodooville, which had once been the residence of a Franciscan friar, was to be repaired for them; but at the present time, the walls only were standing, and they were much injured by time and the intruding banian. The missionaries, therefore, spent some time with neighboring missionaries, and on the 27th June took possession of their house, though it was still in a wretched state. "After dinner," says Mrs. Winslow, "Mrs. Spaulding and I made some windows, by weaving palmyra leaves, basket fashion, across small cords, which Mr. Spaulding and Mr. Winslow had extended from side to side of window frames constructed by themselves. For a few days, the work at the station has

been interrupted for want of funds to carry it on, and as the treasury is now nearly exhausted, we concluded to occupy the house without floors, doors or windows, except of our own making. As there are no cellars in this country, a rough floor of earth is easily prepared. We shall be quite as comfortable as we expected to be when we left our native shores." Here immediately operations were commenced. "In the evening we went out into the neighborhood. The first two women whom we saw, were respectable and of high caste. They were very civil, and engaged to come to our house this afternoon, to hear something very interesting that we had to tell them. A man, who stood by, said, 'No: they must not go; they have many relations, and cannot go without them.' The next house that we visited was in a cluster of huts, where quite a congregation of women assembled, on hearing our voices: several promised to attend meeting. Ten of them with two others, came this afternoon, when no men were present. They were very attentive, while we told them what induced us to leave our friends, and come to live among them; and tried to convince them that the soul will not inhabit the body of some animal after death, but live for ever with God, or wicked men and angels. One of them asked, 'Shall *we* go to heaven or hell?' You may judge how deeply interested they felt in this question, when I tell you that we had scarcely begun to reply, before they became restless and went away. This is more than we commonly have to encourage us. Few will listen attentively for the shortest time. They know nothing and fear nothing. Their mental degradation is indescribable, and they are contented with it." This was a first lesson, the next was more encouraging:—"The last week I may well call the pleasantest of my missionary life on heathen ground. On Monday morning one of our day-scholars came with twelve boys to live with us. Soon after, a respectable man brought two of his sons, and gave them to Mr. W. and myself with much ceremony. We received *nine* of the boys. The care of them devolves upon me; and I cannot tell you with how much pleasure I direct their studies, and attempt to give them religious instruction, besides supplying their daily wants."

On the 7th of May, 1821, the Mission sustained a severe loss in the death of Mrs. Poor; and Mr. Garrett, who was sent out by the Board of Missions in America, as a printer for the Mission, was not allowed by the government to remain on the island.

The five stations of which the Mission was for many years composed, were now occupied. The dilapidated houses at Oodooville and Panditeripo, as well as at Tillipally and Batticota, were gradually made

seven children, were in successful operation at the different stations except Manepy, where one was commenced at the beginning of 1822 ; and native free schools in most of the villages near each station. The whole number of these schools in 1821, was twenty-four, in which were 1149 children.

On the 22d April, the Sabbath before Mrs. Poor was taken ill, two lads of the boarding school at Tillipally were baptised and received into the church. This was an interesting event ; as they were the first fruits of the Mission from among the *heathen*, those previously admitted having been educated either as Protestants or Roman Catholics.

On the 14th of August, 1821, all the ladies of the missionaries met at Batticotta, and made arrangements for forming a Maternal Society. The interesting object was successfully prosecuted, and the association evidently made a blessing. Mrs. Winslow became the secretary of the Maternal Association, and continued so until her death.

The Mission family at Oodooville, which had been so happily united, was soon called to separate. Mr. and Mrs. Spaulding were removed in August to the station at Manepy, left vacant by the illness of Mr. Woodward. He had been obliged to take a voyage to Calcutta, for his health ; and on his return, was appointed to supply the place of Mr. Richards at Batticotta, who with Mrs. R. had gone to Tillipally, after the death of Mrs. Poor. These changes, though trying to those concerned, were necessary, to make the best disposal of the strength of the Mission. Before Mr. Spaulding left Oodooville, a large bungalow for a chapel was nearly finished ; and soon after it was opened.

During this year, fourteen were added to the church at the different stations, and three native preachers were licensed ; they all passed a satisfactory examination at Oodooville, on the 5th of November, 1821. But while the Mission was thus prospered by additions from among the natives, it was afflicted by the death of Mr. Richards, on the 3d of August, 1822. It may serve to introduce the reader more fully to the interior of the Mission, and elucidate a little the character of the Hindoos, to insert the greater part of a letter containing some details of domestic arrangements, and the employment of a day. "I am not, as you suppose, *wholly* occupied with missionary work ; although my time is mostly taken up in engagements connected with the Mission. To begin with the time of rising in the morning, my rule is to be up as long before breakfast, as I have health to be profitably employed. Our breakfast hour is half-past seven ; and I have not of late been often in bed after six. The first thing is a season of retirement, which I find more absolutely and indispensably necessary here, than I used to do at home. After this, family prayers and a little attention to household

matters occupy till breakfast. Some one must then usually go to market for vegetables for the boarding children, and perhaps something for the family. Every penny given for this purpose must be counted, the sum to be appropriated to each article specified, and the article particularly described. It must be ascertained that the hired man is at his post drawing water or cutting wood, and the low caste woman must be attended to, for she is never to be trusted a moment in the house without watching. The native children have, by this time, attended prayers, and are ready to receive their directions about study. The domestics must be told what to do, for the best of them scarcely ever think of continuing even their customary employments, without direction. When the market-man returns, I must go to the store-room ; if he has brought rice it must be measured, if vegetables they must be counted. The children's cook and my own, come to receive the allowance for the day. They must be carefully watched. If for a moment my eyes are turned from them, they will perhaps heap their measure of salt, or of rice, so as to make much more than the proper quantity, or slip a lime, or some curry seeds, into their clothes. When they are gone, some stores commonly want attention. The rice may be damp and require to be spread in the sun. The curry seeds have insects in them and require drying. It may be the white ants are getting on the shelves, or on the boxes and mats, and eating them, so that they will soon be destroyed ; for they often come up out of the floor or ground in one night so as to do much injury. Sometimes I thus spend two hours of the morning in the store-room ; generally however, half an hour is sufficient. I am but just seated in the house, perhaps, when the cook comes and says, ' there is no wood or no water.' A milkman comes, or ironing man, or washer-man, or some other wages-man, and wants a little money. Another is sick and wants medicine. Just then a note comes in which must be answered. Work must be prepared for the girls ; and the boys must be called at half-past eleven to recite their lessons. I am generally occupied with them until *one*, at which time is our concert of prayer. I sometimes find a few minutes before this to bring my mind a little from its wanderings. After this is sleeping time, for almost every body in India ; but I believe not for most of our missionaries. I never sleep in the day unless quite too unwell to be up, or after a sleepless night. I often bathe at this time, write a letter, or talk with some native who may call. Occasionally a difficulty among the boarding children, or the domestics is to be settled. One day in the week they all bathe and wash their mats. I must go to the store-room and give them limes and oil for their heads ; and perhaps when they are all ready, the well-rope breaks, or the water basket is stolen, and others must be sup-

plied. After they have bathed and oiled their heads, they must have clean cloths. Dinner then comes, but is soon dispatched. If able to go out among the people I now go ; and return at evening. If not, I occupy myself in mending my husband's clothes, or in other household affairs. By evening I am generally very much fatigued, and obliged to retire as early at least as eleven, but my writing, thinking and reading, must be principally at this time.

“ In relation to our evenings I might say, that on Sabbath evenings we have a meeting with the children and servants ; Monday evening a season of social prayer for ourselves and our dear Charles ; Wednesday evening, with all the missionaries we devote to prayer for a blessing on our work, in connection with the missionaries at Bombay ; and Saturday evening from eight to nine is a concert of prayer, by the members of the Maternal Society, for our children. We have until the last two weeks, had a meeting for inquirers, one or two evenings in the week, which we now have on Tuesday afternoon, and sometimes again on Friday. In my employments for the day, I have mentioned too, that one morning every week, I am occupied an hour in giving my clothes to the washerman, and in receiving the clean ones that he brings. Here, probably, my patience is tried. They are not half-washed, or are badly stained, or he has torn them very much. Very likely he has torn the towels in two, so that he may count the right number, and keep one himself. The sheets he has kept back for his wife or somebody to wear. The clothes of the boarding children have been lent for his friends to wear, or perhaps are still at home unwashed. These things are constantly done. One day in the week, I must go through much the same course with an ironing man. You can have no idea of the dishonesty of these people. They very generally, from the richest to the poorest think it no disgrace, but rather creditable to steal from Europeans, as we are all considered—though it be the most trifling thing. If you leave a room for a few minutes with any thing in it that can be pilfered and sold, such as a spoon, a knife, a pair of scissors, or a piece of cloth, you must not expect to see it again, if any idler is about.”

These employments are very different from what the good people in England expect a missionary's wife to be engaged in, but they are absolutely necessary in every missionary establishment, not only in Ceylon but throughout India. A family of boarding children cannot be supported without all this attention to minute concerns ; and if a missionary has no boarding children, and lives alone, without a wife, a good deal of his time must be occupied in providing for himself ; he also must suffer much inconvenience from the negligence of his domestics,

and his patrons, much loss of property by their dishonesty. That females are needed in all missionary establishments in India, no judicious person who ever saw them can question; and others know nothing about it. A female need not, however, imagine, that all her talents must be wasted on petty things. "Her husband," continues Mrs. Winslow, "is to find all his society in her; he is to be encouraged and strengthened by her prayers; sometimes aided by her counsels, and always relieved as much as possible from worldly cares, from the trials of temper and patience, which would hinder him in his appropriate work, by her considerate attention to all the family concerns. I could readily tell you what a missionary female *should be*;* but a reflection

* In a letter written some years after she gives the following as the qualifications necessary for a missionary's wife:—"She should have *sincere and humble piety,—a good temper,—common sense,—a cultivated mind,—a thorough knowledge of household economy,—and affable manners.* By the first, I mean something more than such a degree of piety as secures the safety of the individual. With clear and distinguishing views of what christianity is, and what it requires; and with a well grounded hope of an interest in the Saviour, there should be a heart glowing with love to him, a lively and abiding sense of his fulness and sufficiency,—of the excellence and truth of the promises of his word,—and deep views of the utter helplessness and dependence of sinners on him. There should also exist a strong and impelling desire to do whatever the Lord requires; a willingness to give up comforts, and submit to privations; to forsake ease and endure toil; to change the society of friends for that of enemies; to assemble no more with the 'great congregation;' but seek the Lord in the wilderness or in the desert, with one friend or with none: in short, to make every sacrifice of personal ease and gratification, for the one great object of making known a crucified Saviour to those who are perishing in ignorance and sin. If your hands would be soiled by performing acts of kindness and charity to the poor and wretched,—if your mind would necessarily be contaminated by intercourse with the moral depravity and degradation of the heathen,—if your habits are such that you shrink from all acquaintance with what is uncourteous and unpolished,—if you love refined society so much that you cannot cheerfully relinquish it,—if the pursuit of literature is so charming, that it cannot be abandoned,—if you cannot 'spend and be spent,' for others, and those too such as are degraded almost to the level of the brutes,—you would better not think of the missionary work.

"By *good temper*, I mean not merely equanimity and mildness, but a readiness to please and be pleased,—a desire to make others happy, and patience and forbearance towards all, even those who are the least agreeable,—a willingness to submit one's own opinion to that of others, and cheerfully to bear contradiction; indeed all that the apostle includes in his definition of charity, in the thirteenth chapter of the first epistle to the Corinthians.

"By *common sense*, I mean that sense which enables a person to understand the common use of common things—the result of observation, of experience, and of sound judgment in the every day affairs of common life; and be assured that, with all the learning to be acquired in ordinary circumstances, without this qualification, you would do but little good in the missionary service.

"The *cultivation of mind* which is needful, may consist in a good acquaintance with grammar, arithmetic, geography and history; some familiarity with polite literature, and a chaste and easy style of writing. Other acquirements, such as some knowledge of botany, chemistry, painting, and music, would also be very useful. It is indispensable, that the wife of a missionary be able to keep all her family and other accounts. She should also be able and apt to teach—should have studied human nature in various situations, so as to have some acquaintance with man and manners; and especially should be able to make a correct estimate of her own powers and attainments, and know how to make the best use of her time.

"A *thorough knowledge of household economy* is almost a 'sine qua non' in the qualifications of the wife of a poor man, as a missionary is of course supposed to be. It is necessary to her own comfort in a heathen land, as well as to a proper provision for her household. All is confusion and waste, if a woman at the head of a family, here, is not familiar with every kind of family business. She must know how to provide for its various wants, and how to take care of what is provided. She must know how to *cut*

on what I am, so rebukes me that I stop ; only adding, that with this multiplicity of cares, there is time to do much for the female sex, which all find must be done almost exclusively by females."

At the commencement of the year 1822, Mrs. Winslow, her husband and child were signally preserved from death. Mrs. W. having been ill for some days, Mr. W. took her for a drive in the gig, thinking it would benefit her ; in consequence of the horse not having been used for three months before, it got restive, ran away with the gig, and upset it against a tree. Mr. W. was enabled to jump out, but both Mrs. W. and the child had a very narrow escape.

The subject of this memoir did not for a moment consider her spiritual interests safe, because she was a missionary, nor neglect her closet on account of having many duties out of it to perform. Her private diary, through the whole course of her life in India, affords abundant proof of her effort to keep her "heart with all diligence." It frequently records spiritual conflicts, and mentions occasional seasons of darkness—for she was always inclined to judge herself severely, and to dwell, too much, perhaps, on the unilluminated side of her own character, instead of turning it freely to the beams of the Sun of Righteousness—but more generally it speaks of great peace in believing, and of her once darkened soul being "light in the Lord."

In the year 1823, was commenced at Batticotta a College or Christian Institution, on a liberal scale, for the instruction of Tamul and other youth, in the literature of the country ; and also in the English language, and the elements of European science. The great object of the establishment was to prepare catechists, school-masters, and other assistants in the missionary work, especially *native preachers*, without whom the progress of the gospel among the millions of the east must always be very slow. It was also an object to qualify and employ translators and writers, who should be able to transfer some of the treasures of European literature and science into the native languages, as well as enrich them from the stores of Christian devotion in English ; and it was designed to teach true science as a means of exploding false philosophy and superstition. This school was at first placed under the care of Mr. Poor. Forty-eight lads were received the first year, who

and *make*, and *mend* every kind of garment, and be willing to do it also. I do not say it is in every case necessary for her to do this with her own hands ; but, in many, it will be important.

"Kind and conciliating manners are very desirable, that she may be beloved by her brethren and sisters, if she have any in the same field ; and that she may win the heathen around her to embrace the gospel ; this is of more importance than is often supposed. The heathen are governed by appearances, at least, at first ; and an unkind manner towards them, shuts their ears and hardens their hearts."

passed a satisfactory examination in the Tamul and English Testament, and the ground rules of Arithmetic. To this school a central school for girls was added, which was stationed at Oodooville, and commenced with twenty-two girls, but was soon increased to twenty-nine, who were generally children of good promise—under the care of Mrs. Winslow. These schools were kept up with spirit, the missionary band devoting a considerable portion of their time to the instruction of the young people, and at the commencement of 1824, the Lord in answer to the frequent prayers of his people, began to work in the hearts of the boys at Batticotta. A number of them were under serious impressions—this number rapidly increased, and a similar feeling spread among the girls of the female school—a general revival in fact took place, not only in the schools but among the teachers and domestics. The missionaries improved the opportunity by meetings for prayer and humiliation and examination throughout that year. On the 14th of January, 1825, *forty-one* candidates for admission to the church were accepted, and on the 23d the ordinance of baptism administered to them. A similar meeting was held in July, when eight more were added to the church.

In the summer of 1825, the health of Mrs. Winslow was so much impaired, that her life was seriously threatened. A change of air was tried for some weeks, by a removal to a small fort on a rock surrounded by the sea, a few miles west of Batticotta. This proving insufficient, late in the season, a voyage was determined on. As the north-east monsoon was about to set in, during which the native boats do not venture along the coast, it was with difficulty that a boat was engaged, and when engaged it was dangerous to attempt the passage to Madras as proposed. The voyage, however, was commenced and attended with great danger and trouble, but on the fifth day they reached Madras, and were received into the house of Messrs. Carver and Hoole. Here the physician being consulted gave it as his opinion that Mrs. W. would not soon be well, and advised her to proceed to Calcutta; a passage was therefore sought on a brig lying in the roads. She was full. In a day or two a ship came to anchor, and on her a passage was engaged, but in consequence of the weather having become suddenly threatening, the vessel was obliged to leave a day before it was expected, and thus were the missionaries again disappointed. It was then resolved, fatiguing though it undoubtedly would have been, to undertake a land journey to Bangalore, two hundred miles distant in palankeens. The rains continued so violent, that the party were detained a few days; when they abated, preparations were made to leave. The palankeens and bearers were at the door. Suddenly a heavy rain came on, and it was found impossible for them to start. The next morning a note came in, saying

that one of the long expected ships was approaching the town ; this induced them especially as the rain continued heavy, to turn their faces again towards the sea. They embarked on the *Sir Edward Paget*, on the 8th of November, and reached Calcutta on the 27th. A residence in Calcutta for about three months of the cold season, when the climate is comparatively fine, produced a good effect on Mrs. Winslow's health, and her husband improved the opportunity to solicit funds for the seminary at Batticotta, as well as in other ways to promote the objects of the Mission. Shortly after their arrival, news was brought to them of the death of Mrs. Woodward, who came out with them, and of their two children Harriet and Jane, cut off by cholera on one day : one after nine hours, and the other after five hours' illness. "It was a stroke," writes Mrs. W. in reference to the latter intelligence, "which I knew not at first how to bear ; but the Lord soon comforted me. In regard to dear Harriet, it is a wise and kind Providence to her and to me ;—to her, because she is, I trust, where she often prayed to be, 'with God in heaven ;' and to me, because I needed something to wean me from my cares and attachments, and to humble me before God. I have long felt myself exceedingly unfit either to live or die. It is now my great desire that this affliction may be the means of preparing me for the whole will of God."

The return of Mrs. Winslow to Ceylon was by way of Madras. Her better health enabled her now to enjoy the prospect in approaching this place on a fine morning in April. The air was clear, the atmosphere perfectly transparent, and the bright scene gave full effect to the grouping of the various objects usually presented in an Indian city, as well as to those peculiar to those at Madras. Having spent two weeks there very pleasantly, they embarked for Jaffna on a small brig. They had rough and threatening weather, and after a passage of much tossing of eleven days reached Jaffna in safety.

Few Christians, perhaps, make great advances in piety, without passing through various trials. It usually requires many heavy strokes to break us off from our too strong attachment to earth. It was under the mellowing influence of grief, as well as the strengthening effects of joy, that the subject of this memoir was prepared for heaven. The fruits of the Spirit were ripened by an alternation of rain and sunshine. She had already been called to mourn over some of her children ; in 1828, another stroke awaited her : the removal of her babe at the age of fifteen months. "He was a precious treasure," wrote Mrs. W. "and we flattered ourselves that his sweet smile would cheer us many years, and that he would add one to the number of the heralds of the cross, to proclaim Christ to the heathen, after our work should be

done, and our bodies be laid in the grave. We have deeply felt this stroke: and I hope that we are benefitted by it. We feel that it is from our Father, who has not only a right to his own, but who afflicts his children to bring them back from their wanderings, and to draw them nearer to Himself." Mrs. Winslow from this time was very frequently ailing, and not able to go about abroad for her missionary work. She was able to perform the common duties of house-keeping, and take the necessary care of her children and her boarding school.

At the close of 1830 another revival took place. It commenced in the seminary, and though there was no noise or fanaticism, the feeling of deep anxiety among the students was soon so great, that study was for a few days nearly suspended. The study-rooms and small "prayer houses" were frequently seen lighted up until near midnight, and occupied by individuals or little companies engaged in prayer, reading the Scriptures and singing praises to God. The quarterly meeting of the schoolmasters, attended by about one hundred teachers and visitors of the schools, in connection with the American and Church Missions, was held at Batticotta soon after the commencement of the awakening. It was a time of much solemnity. The meeting was addressed by all the missionaries and some of the native assistants, with manifest effects. A very interesting meeting was also held at Oodooville, of the more forward children in the schools. About eight hundred of both sexes were present, who were able, more or less, to read the Scriptures. Short and affecting addresses were made to them, by the missionaries and Christian teachers, and many of the children expressed a resolution, which some few carried into effect, to forsake idolatry, and seek salvation in Christ. Evening meetings in the villages, especially in the school bungalows, attended by large numbers of the villagers, and addressed, by several speakers in succession, became common, and served to hold forth the word of life more steadily than most other means, to the attention of the perishing idolators. By the more free circulation of the Bible and religious tracts, the continued operation of the schools, the better acquaintance of the missionaries with the language and customs of the natives, and the increased number of their assistants, there was a preparation for an extension of this work into the domains of heathenism greater than at any previous time. On the 21st April, thirty-four natives were admitted to the privileges of the church at Oodooville. Most of these were from the seminary. There were two girls of the Female Central School, a few women, and seven schoolmasters; it was a most interesting occasion. Three months later than this, at Batticotta, most of the remaining converts, twenty-seven in number, were received to communion.

In the early part of 1831, the Mission sustained a serious loss, by the burning of its buildings at Manepy, including the church, house, study, and a large bungalow, with most of the effects of the Mission family. At the close of the same year, Mrs. Winslow was called to part with her only son Charles, who was sent to America for his education. In February 1832, a visit was paid by Mr. and Mrs. Winslow to Colombo, to see the new Governor, and request of him permission for other missionaries to join their party, and also for the benefit of Mrs. W.'s health. On the 10th of April they returned to their station, both of the objects of the journey having been accomplished.

In the autumn of 1832, the afflictive tidings were received of the death of that son, who had been the object of so much solicitude and hope. His removal occurred shortly after his arrival in America. This was a heavy stroke for Mrs. W., but she was supported by Him who inflicted it. She was in fact enabled to see more clearly than usual, the hand of a Father in the chastening of a God, and to cleave to it when ready to sink in deep waters until it drew her nearer to Himself.

We are now fast approaching the conclusion of these memoirs. The last night of the year 1832 was spent in prayer at Oodooville, by the members of the Mission, who remained in supplication and intercession until midnight, and then greeted the new year with thanksgiving. The uncertainty that life would be continued to all, through the year was of course contemplated; and if uncommon fitness for death had been considered as an intimation of its near approach, a presentiment might have been felt, that the subject of this memoir was keeping that *watch-night* for the last time. But no one, except perhaps herself, heard the voice which seemed to say, "The Master is come and calleth for thee."

In expectation of her confinement, concerning which she was for no apparent reason, uncommonly doubtful, she made her preparations much as she would have done had she known the results; and that she should be unable at last even to bid any one farewell. All the concerns of the boarding school, as well as the affairs of her household and of the station, as far as under her management, were arranged in the most careful manner, and written directions left concerning them. There was also a paper of hints concerning her children; and a farewell letter to her husband. Nor was her soul neglected. She had laid up fresh provision for passing over Jordan. Her affliction, by weaning her from the world—by making the Bible and a throne of grace more precious—by causing her to look to a compassionate Saviour with more steady faith, and to appropriate to herself more than ever before the precious

promises of his word, so changed the current of her religious feelings, and so carried them upward, that she often spoke of them as almost entirely new.

On Saturday evening, January 12th, 1833, a few hours before her death, though much occupied with other concerns, she found time to express some of her feelings and desires in her private diary. The greatest part of what she wrote is given as the last record of her experience, the dying testimony of her faith and love:—"My time for writing is nearly gone, at least, for the present; and my dear Charles' birthday reminds me that I owe it to the Lord for his merciful affliction, to say more than I have of what I hope it has done for me. I have even thought, at times, that had I appeared before him previous to this stroke, I should have had my portion with hypocrites and unbelievers. I have thought, is it possible, that after so long a life of profession, after many unspeakably precious seasons at the throne of grace, after so long feeling assured that my poor prayers were heard and answered, after experiencing in many trials, that 'good is the will of the Lord,' and rejoicing to have him rule and reign; and after hours, weeks and months, of bitter agony and abhorrence of myself on account of sin, and counting the holiness of heaven more to be desired than all the world can offer a hundred times told, after all, have I never before submitted to Jesus, as my Lord and Saviour?—never before embraced the Gospel, as a little child?—never come unto Jesus so as to be saved? Oh, can it be? And yet, sure I am that I never before saw the Saviour so lovely, so desirable; never considered as now, the length and breadth, and height and depth, of that love which passeth knowledge; the value of that fountain which is set open for sin and uncleanness; never saw the whole plan of salvation so perfect, so wonderful; never with such feelings could say, 'My Lord, and my God.' And while this view of the subject has seemed greatly to endear the fond object whose removal has been the means, I have been thankful that the Lord did not wholly forsake me, and did not leave me to compass myself about with sparks of my own kindling, to strive to work out my own righteousness by tears and groans for sin. Oh! I bless Him for this chastisement; and long that it should bring forth more fruit. Sometimes heaven has seemed very near; and as though it would be easy to die. At other times I have had less confidence, and more fear whether all is yet right between me and my God. Should I now be called from my little family—from my dear husband, oh! my Saviour, let me rest in thine arms! carry me all the Jordan through. Oh! be with me, even as I cannot ask or think. Support, sustain, my sinking feet. Oh! uphold me. * *

graciously bless my dear, dear husband. Uphold him with thine everlasting arms. My dear babes! oh! may they be thine, thine only, and that for ever. Oh, my Saviour! enable me this night to give myself unto thee; and do thou receive me in that well-ordered covenant which thou didst die to secure."

On the following day, Sunday, she was somewhat ill, but went to church both forenoon and afternoon. On her return she was a little fatigued. After tea she complained of not being well, and of having a peculiar sensation in the breast. Dr. Scudder and Mrs. Spaulding were immediately sent for. She was partially relieved of the distress by turns, but continued very uneasy, and unable to rest in any position. She frequently requested her husband to pray for her. Dr. Scudder came about 2 o'clock in the morning, and after bleeding her she felt quite at ease. Before she went to sleep, she called her husband and insisted on his lying down on the couch, on account of his being unwell, saying at the same time, "Do you know, my dear, how good it is to be perfectly at ease after severe pain?" Mr. W. said, "You feel thankful." Her reply was, "Yes, I think I do. How good is the Lord!" She very pleasantly bade her husband good night, and fell quietly asleep. After a short time, Mrs. Spaulding noticed a peculiarity in her breathing, and attempted to wake her. As she did not succeed, she called Dr. Scudder and Mr. Winslow, but, as the sleep was quiet, and the pulse regular, there seemed to be no danger. They again left the room, but were soon recalled to witness some slight twitches of the eyes and face, which were, ere long, followed by a convulsive fit. Dr. S. used every exertion to prevent a recurrence of the spasms, but without success, and after two or three returns of the convulsions, her breath grew shorter and shorter, and a little before 6 o'clock on that morning, the 14th, she resigned her spirit.

WILLIAM WARD. ✓

● WILLIAM WARD was born at Derby, on the 20th of October, 1769. He was the son of John Ward, carpenter and builder of that place, whose father, Thomas Ward, was a farmer at Stretton, near Burton in Staffordshire. Of his father nothing remarkable is recorded, he died while his son was quite a child; but his mother, who used to attribute her first serious thoughts to a discourse by a female Quaker at the Town Hall in Derby, was an attendant on the preaching of the Methodists, and appears to have been a truly Christian woman. From her conversations, and particularly from her prayers, his first impressions of the importance of religion, and the value of eternal things were derived. It was her custom to converse and pray with him in private; thus following the injunction of the Apostle, *bringing up her children in the nurture and admonition of the Lord*. Her instructions and prayers had the effect of at least preserving him from the vices to which youth are so much exposed, if not of laying the foundation for those reflections, which ultimately issued in his conversion.

Young Ward was not merely free from a predilection for the vices of youth, but he appears not to have been much addicted to their foibles and sports. Though of an active disposition, his activity displayed itself chiefly in the improvement of his mind ✓ nor could he be prevailed upon to mingle much in the diversions of his school-fellows. Several of them have been heard to say, that they scarcely ever remember to have seen him play, and a near relation who used to go with him, when he was very young, to Mr. Congreve's school at Derby, has declared that he frequently beat him to make him stop while he played.

On leaving Mr. Congreve's school, he was placed under the tuition of a Mr. Breary of the same place, with whom he continued, till the time of his being put apprentice. Of the nature and extent of his education little information can be obtained; but it may be conjectured, that it was confined to the common branches cultivated in our English schools; for the knowledge of general and classical literature, he was indebted chiefly to the opportunities which his business afforded, and his industrious application in after-life.

On leaving school he was bound apprentice to Mr. Drewry, printer and bookseller of Derby, and at the expiration of his apprenticeship, so useful had he become to his employer, that he continued with him two years longer, during which time he was engaged conducting the publication of the "Derby Mercury." He then removed to Stafford, where

he commenced the publication of a newspaper, the property of a branch of the same family, and it is said, that he was the person who wrote the prospectus of the work. After this he went to Hull in Yorkshire, where he continued to follow his business as a printer, and was for some time editor of the 'Hull Advertiser.' ✓ Thus was he early initiated into public life; nor was he by any means ill qualified for the part he had undertaken. A mind naturally aspiring, which could not altogether brook the plodding course of common business, of an ardent imagination, a lively wit, united to a tolerably discriminating judgment of men and things, made him a valuable assistant in conducting a provincial journal.

The time, however, was now drawing near, when his religious character was to be more fully developed, and his energies directed to more important objects. Though in consequence of his pious mother's connection with the Methodists, he, when young, constantly attended their meetings, and though he afterwards had his serious impressions deepened by his attendance among the Independents of his native town, yet he was very early in life convinced of the truth and obligation of the baptism of believers by immersion. ✓ He was a warm and active supporter of the Baptist Church which was formed in Derby about this time, in its first difficulties and depressions; and during the latter part of his residence there, he used frequently to visit the Baptist Meetings in the neighborhood. This part of his history affords a striking trait of his punctuality and zeal; it is said of him, that he often went over to Codnor, to Burton, and even to Nottingham, a distance of eighteen miles, and was there before the resident members. It does not appear, however, that he made a public profession of his faith before his removal to Hull, which took place about the year 1794 or 1795. Here he fell in with a Baptist Church meeting in Salt-house lane, under the pastoral care of Mr. Beatson, and, after some time, he was baptised by him, and joined the church, of which he continued an honorable and useful member during his residence in that town. ✓

After his first profession of religion, he was harassed by those temptations that are often experienced by the Lord's people, while their knowledge of the gospel is yet imperfect. He felt his own spiritual wretchedness to such a degree, that he was led to doubt the reality of his religious character, and to regret that he had ever made a profession,—a feeling particularly afflicting, but, at the same time, indicating tenderness of conscience, and a high estimate of the influence of vital christianity, that are truly pleasing to witness.

In the month of October, 1796, we find him in London, whither he went to see some of his relatives.

accustomed for some time before, occasionally to preside at religious meetings, and to preach the gospel in the villages round Hull ; but Divine Providence was now opening the way to his being completely devoted to the work of the ministry. Through the means of some of his friends he was introduced to the notice of Mr. Fishwick, then of Newcastle-upon-Tyne, a man once blessed with a large fortune, and still more blessed in the possession of a liberal heart to employ it—one of those few Christians, who live up to their privileges, and consider themselves as stewards of the manifold mercies of God. By this gentleman he was encouraged in his pursuit of useful knowledge, and the desire he felt to devote himself to the ministry of the gospel ; and his qualifications for that important work having been recognized by the church of which he was a member, he undertook the expense of his preparatory studies.

In consequence of arrangements made by his friends, he was sent by Mr. Fishwick, in the month of August, 1797, to Ewood Hall, near Halifax, in Yorkshire, an academy kept by the Rev. Dr. Fawcett, who had for some years received under his care two or three theological students.

Under this worthy tutor, Mr. Ward pursued his classical studies, and though the time he spent at this place was too short for him to make very great progress in the learned languages, yet he doubtless laid the foundation of that critical skill, which enabled him afterwards to be so useful in forwarding that great work, the translating and publishing of the Holy Scriptures into the languages of the East. Nor was he inattentive to that course of reading, which was calculated to fit him for the great work to which he was devoted. In addition to the word of God, he read with much application the different standard works, which explain and illustrate it ; and it was his custom to take notes from the books that he read, and frequently to make short analyses of them. He thus acquired an extensive acquaintance with the great subjects connected with his ministry, while all his acquirements were rendered subordinate to the advancement of his inward piety, and growth in grace.

In this situation Mr. Ward continued about a year and a half, enjoying the opportunity thus afforded to him, of improving his mind and cultivating his talents. His most delightful employment was to preach in hamlets, wherever he could collect a congregation ; and by the dispersion of short tracts, &c. to lead careless as well as inquiring souls to a serious attention to the best things.

While at Ewood Hall, his time was not exclusively devoted to study, nor did he suffer his talents to rust in inactivity ; the preaching of the gospel was his favourite employment, and he embraced every opportunity

that offered itself, both in the neighborhood and elsewhere. He established, of his own accord, a week-day lecture in a village called Midgley, about half a mile distant; this lecture he supplied regularly during his residence in that country, mostly without any assistance. There, elevated on a three-legged stool, with his little Bible in his hand, did he often preach with fervor and affection, the unsearchable riches of Christ, to an audience crowded to the full extent of the little cottage room, in which it was assembled. It was in these meetings that his missionary zeal seems to have been kindled and fed. Writing to a friend on this subject, he uses the following expressions:—"I was preaching last night in a house near this place. We had a house full, and I seemed as if I had been surrounded with a group of Hottentots. I felt much liberty in saying unto the righteous, *it shall be well with him; woe unto the wicked, it shall be ill with him.*"

Nor was he without invitations to preach to more regular congregations; he occasionally assisted his worthy tutor, and was frequently called to supply more distant and destitute churches, some of which were desirous of his settling among them. Among these may be particularly noticed the church at Gildersome, a village about seventeen miles from Ewood; here he very frequently preached, and his labors appeared so acceptable and useful, that he was strongly solicited to take the charge of the people; he seems, however, to have made up his mind not hastily to abandon his studies; and therefore, though he continued to supply their pulpit as often as he could, almost to the time of his entering on missionary service, he gave them to understand, that he could make no further engagement, until he had at least continued three years in his present situation.

Mr. Ward had been at Ewood Hall about twelve months, when, in the autumn of the year 1798, one of the members of the Baptist Mission Committee, happening to visit that place for the purpose of gaining an insight into the printing business, which was carried on there, held many conversations with him on the important object of that Society. It was probably at this period that he recalled more forcibly to his recollection what Dr. Carey had said to him just before he departed for India in the year 1793. Having, in one of his farewell visits to his friends, met with Mr. Ward, who was then following the business of a printer, the Doctor said, "If the Lord bless us, we shall want a person of your business, to enable us to print the scriptures; I hope you will come after us." Whatever impression these words might have produced at the time they were spoken, he never expressed his feelings on the subject till the period to which we are now referring. In the course of the conversations which then took place, he avowed his readiness to

engage in this great cause, and at the suggestion of the above-mentioned individual, he opened his mind in writing to the late excellent Mr. Fuller, at that time the Secretary of the Baptist Missionary Society. By that gentleman his communication was laid before the committee, that met at Northampton, on September 20th of the same year, when they unanimously concurred in requesting him to visit them, and preach at their next meeting at Kettering, in the month of October following. The result of this interview was so satisfactory, that they resolved to accept him as one of their missionaries, and determined that he should go out, with two or three others who had offered themselves, in the spring of the ensuing year.

In the month of December following, he complied with an urgent invitation to spend a few Sabbaths at Birmingham, in order to assist the late Mr. Pearce, who was then laid aside by illness. He continued to preach at Birmingham, with a few intervals, until the beginning of March, 1799, and a close and ardent friendship was formed between him and that interesting man.

On the 7th of May, 1799, Mr. Ward was set apart to the work of a Christian missionary, together with Mr. Brunsdon, (who died in India about two years after this period,) at a meeting held at Olney, in Buckinghamshire. He embarked for India on board the *Criterion*, Captain Wickes, commander, on the 24th of May, 1799, in company with Mr. Brunsdon, Mr. Grant, and Mr. (afterwards Dr.) Marshman, and on the 27th of the same month they set sail from Plymouth. Mr. Ward's journal of this voyage is most interesting. Captain Wickes was a pious man, and proved himself a true friend to the missionaries, not only on this, but on several subsequent occasions. The occurrences of one Sabbath day (the first) we shall transcribe, as it will serve to show the manner in which the generality of their Sabbaths were spent in this really missionary ship.

“ June 9. The captain joined us in prayer this morning. He now takes his turn with us. After previous arrangement we went upon deck about half-past ten, where the captain had assembled the ship's crew for public worship. The captain addressed the crew tenderly as his ‘fellow-shipmates,’ and said, that they had now undertaken a long voyage together; it therefore became them to seek the favor of God; that he had in former voyages called the crew together and spoken to them himself; but that now he should resign that work, as Divine Providence had sent amongst them men whom he had called to preach the gospel. God had attended those addresses he had been enabled to make, with some success; profane swearing had been laid aside, and he hoped good would be done now. For which purpose

he entreated them to pay a serious attention. This address was delivered with tears and trembling. Brother Grant also with tears reflected, 'It was a fine sight to see the sailors come on deck.' It was quite a new scene to us all. We began with singing 'Come sound his praise abroad.' The second verse seemed to strike some of the sailors. They had not, however, been used to the songs of Zion, and they could more readily have given the watery worlds to Neptune than to Jehovah. I enjoyed liberty in prayer and preaching from the text, *How shall we escape, if we neglect, &c.* and for the first time perhaps, the *Criterion* became a house of God, and her sails wafted the praise of our Saviour to the bosom of the ocean. The crew were serious. The supercargo behaved well; one or two of the passengers smiled at the beginning. Brother Marshman preached in the evening in our room from, *So walk ye in him.*"

This voyage was rendered remarkable by an evident change of conduct and feeling which appeared among the sailors, from the constant visits of the missionaries among them. 'Swearing,' wrote Mr. Ward, 'is not so common; and on a Lord's-day they line the sides of the deck reading the books we gave them. The passengers I think, swear worse; I suppose it is to show their spirit. We are frequently thankful that there is, *at present*, a gulph betwixt us—a room to ourselves.' Several sailors were brought to a knowledge of themselves, and there is hope that some among that crew, will be found on the last day as jewels in their crown of glory.

Mr. Ward, just after his embarkation, thus divided his time:—'Rise at six. Read my Bible and get my Greek exercise before breakfast. After breakfast attend to a Latin exercise, examine biblical criticisms, &c. From twelve to two (dinner time) read missionary accounts, &c. After dinner attend to History, &c. And before tea get another Greek exercise done. After tea we have every night a social meeting.'"

After a favorable voyage of twenty weeks, Mr. Ward arrived off Calcutta, on the 11th of October, 1799. His feelings on arrival in India, are thus beautifully expressed:—"Approaching to Calcutta. It is truly pleasant going up the river. Here nature in her simple attire, her cot, her groves, frisks in the stream, or tends her flock; all wears the appearance of enchantment; and I have already longed to be a converted Hindoo, with my cottage and my grove by the side of this fine river. I feel pleased with the idea of spending my life with the gentle, the placid Hindoo, to try to win him to, and for our dear Saviour. The most beautiful park in England has not half the charms which many a hut by the side of this river enjoys. * * * We were not permitted to enter their pagoda; but we saw on a hillock three

unpolished shapeless stones, about the size of two fists, and two or three pieces of stick cut in the shape of some animal, piled together, to which the natives bowed with their faces to the ground. I never saw so paltry a god worshipped before."

Mr. Ward and his companions were prevented from settling at Calcutta, by an order from the Government, and obliged to land at Serampore, a Danish settlement, about sixteen miles farther up the river. Here they met with a kind reception from the Governor, and Dr. Carey, finding that they could not be permitted to join him, relinquished an indigo factory, which he had engaged at Mudnabatty, in the interior of the country, and removed to Serampore, where he found he could more freely and effectually prosecute the great object he had at heart, the translation and publishing of the Scriptures. Mr. Thomas continued his labors near Dinagepore, with occasional excursions, until his death, which took place in the year 1801, on the 13th of October.

The ranks of the missionaries appeared to be well recruited by the accession of Mr. Ward and his companions; and from their known piety and other qualifications, considerable hopes were entertained, that some impression would soon be made on the kingdom of darkness. It pleased the all-wise Head of the Church, however, who carries on his designs according to his own will, to reduce their numbers, till like Gideon's army, they again became a feeble band. Mr. Grant died about a fortnight after their arrival, bearing as pleasing a testimony to the truth, as the nature of his complaint, which rendered him too weak to utter a word towards the last, would admit. A year had not elapsed, ere Mr. Fountain finished his course, rejoicing in the great salvation, which he had not long commenced preaching to the benighted Hindoos; and in less than another year Mr. Brunsdon was called to enter into his rest, each of them leaving a widow and child to lament his loss. These repeated strokes of Divine Providence tended much to depress their spirits; but that confidence in the Lord, which had led them to embark in this great cause, preserved them from despondency; they were taught more the importance of living by faith, and stimulated to more zealous and diligent exertion.

At Serampore, his close and almost constant attention to the press engrossed the greater proportion of Mr. Ward's time, but he never forgot his important and high calling as a missionary, to preach the gospel of Christ. He took his turn in all engagements of this kind in the neighboring places, and frequently made tours into the interior, for the purpose of publishing the glad tidings of salvation. Undertakings so arduous required much zeal and perseverance, and the long

was to Mr. Ward and his companions a great trial of their patience ; but the time was now approaching when they were to reap a rich reward. After being once and again disappointed in some that seemed ready to give up all for Christ, but who could not abide the trial, in the month of December, 1800, they were gratified in beholding the first decided convert to the faith voluntarily breaking his caste, and boldly encountering the reproach of Christ. On this delightful occasion was baptised, together with Dr. Carey's eldest son, Krishna, a converted native, after having a few days before publicly renounced caste by eating with the missionaries.

The caste once broken, much attention was of course excited to that which had occasioned so wonderful an event ; the missionaries received numerous visits from enquirers ; one of these, who had given up his caste, was baptised on the 28th of December, 1800 ; and during the next three months three women, having given satisfactory evidence of their conversion, were baptised, and united to the church. Several more were added to them during the year, and Mr. Thomas, the oldest of the missionaries, had the high gratification of seeing before his decease the fruit of his patient and indefatigable labors ; having been, it is supposed, the means under God of bringing Krishna, the first that was baptised, to the knowledge of the truth. Nor was this the only pleasure these men of God were to experience ; the first of the native converts, and another, who was baptised in January, 1802, appearing to possess a gift for preaching the gospel, were after due trial and deliberation called to the ministry.

Mr. Ward gives the following short, but interesting account of the first attempt of a Hindoo to preach the gospel to his countrymen :—
“ March 6, 1803. In the evening, brother Carey gave out a hymn, and read a chapter, after which old Pitambara preached in Bengalee to a congregation of Hindoos, Mussulmans, Americans, Feringahs, English, &c. His text was a small pamphlet of his own writing, which we printed for him. After praying a short time with fervor and consistency, he sat down, and with his hands joined together and stretched out, he craved their attention. He then spoke for an hour with faithfulness and much propriety, and closed the whole with prayer. We were much pleased with this first attempt. He is the first Hindoo, who has become a preacher.”

Mr. Ward felt a lively interest in these occurrences ; the more so, as towards the latter part of the period to which we are referring, he began to take an active part in preaching to the people ; he labored with indefatigable ardor in this great work, and embraced every opportunity of publishing the glad tidings both in the neighboring villages, at

Calcutta and in more distant parts. His labors appear to have been much blessed; even as early as the month of November, 1800, he writes in encouraging terms of what was passing in the family and the church, hinting likewise at the great prospect of usefulness from the translation and printing of the Bengalee New Testament, which was then nearly accomplished.

From this period the progress of the gospel seems to have been sure, though gradual; and the labors of Mr. Ward and his brethren appear to have excited much attention, and brought many to enquire after the way of truth. Scarcely a day passed without calls from some of the natives, and opportunities of distributing the Scriptures.

The year 1802 was remarkable for the accession of several more native converts to the little church at Serampore, and in this year also Mr. Ward was united in marriage with Mrs. Fountain, on the 10th of May. This union was the source of mutual happiness, and much domestic comfort, during rather more than twenty years. Mr. Ward had four children by this marriage, who, together with the son of Mr. Fountain, equally shared his parental kindness.

In the month of June, 1803, he thus writes respecting the state of the Mission, their domestic comforts, the progress of the translations, &c. &c. "Our affairs here are not discouraging, though we have many things within and without to discourage us. I begin to have a little more pleasure in talking Bengalee, though I often wish I could tell all my heart to these people. Oh! it is a hard thing to be in labor for souls, and to be unable to speak to them. * * * * Since I wrote the above, I have had a slight fever, but I am now well again. My wife also was poorly at the same time, but she has been graciously restored. ✓ We are printing the word of Jehovah, that word which is not to return void, but is to answer the purpose for which it is sent, that is, to be the power of God unto salvation to those that believe, and the sanctifying word to call Christ's true disciples. We shall soon begin a second ✓ edition of the New Testament, the translation of which will, I am persuaded, be far better understood than the last."

In the midst of these constant and laborious efforts for promoting the great ends of his calling, the publishing and distribution of the word of God, he was engaged likewise, as well as several of his brethren in ministering to the temporal wants of himself and his family, and contributed his full proportion to the supply of those funds, which for so many years enabled the Serampore missionaries, not only to support themselves, but to carry on extensive and highly important operations.

The speedy decay of the paper made in India, was found a most discouraging circumstance. The havoc made in it by insects threatened

destruction to almost every copy of the Scriptures in a few years. As it was impossible to employ Europe paper on account of its cost, nothing remained but the hope of forming a paper of Indian materials, as impervious to insects as English. This experiment, with the advice of his brethren, Mr. Ward commenced, and after a long series of disappointments, which would have deterred many from further attempts, he had the satisfaction of producing, by means of the steam-engine, paper as enduring and as impervious to insects as English paper, and at a price not higher than that given for paper made in the country.

Towards the close of the year 1804, he took a journey into Jessore, in company with eight or nine of the native brethren, most of them preachers; and so eager was the desire of the people to hear the word, that they all had ample employment in talking to them and distributing religious tracts. On one occasion he says, "Lord's-day—People have been coming all day long, and we talked by turns—Krishna Prisada talked well." The result of this tour was, that several persons were deeply impressed with the importance of the gospel, and soon after went down to Serampore, where, on sufficient trial, they were baptised, and added to the church.

During the year 1805, we find him taking two journeys on Mission work, one to Dacca, and another to Jessore, at the latter of which places, a missionary station was soon after established.

An event of considerable importance to the cause of God, occurred in 1806; this was the commencement of the printing of the New Testament in the Sanscrit. On the 1st of June, in this year also, a mat house or shed was opened at Calcutta for divine worship, on which occasion Mr. Ward preached to a considerable number of the natives.

In the month of August, 1807, the work of the missionaries received a partial and temporary check. On the arrival of two brethren from England to join them in their labors, they were refused permission to proceed to Serampore, and at the same time an intimation was conveyed from the highest authority to Dr. Carey, "that he and his colleagues must not interfere with the prejudices of the natives; that, in fact, they were not to preach to them or suffer the native converts to do so; they were not to distribute religious tracts, or suffer the people to distribute them; they were not to send forth converted natives, or to take any step, by conversation or otherwise, to persuade the natives to embrace christianity." Though this interruption, through the wise and temperate conduct of the missionaries, and the appointment of the two brethren recently arrived to a foreign station, was at that time removed, yet in the year following, new attempts were made to restrict their exertions; so that for a short time they were not allowed to

preach in some places, especially at Calcutta. Endeavors were also used to influence the British cabinet against them, and measures proposed in Parliament, which were calculated to stop the spread of the gospel among the heathen in our colonial possessions ; but the powerful appeals of enlightened and Christian men at last prevailed over the ignorant clamors of infidel alarmists. On the 27th of December, 1806, Mr. Ward thus writes—"The Mission goes on as usual ; though we have met with a check from the English Governor. We are building a chapel at Calcutta ; I might say, two chapels."

In the following years it does not appear that Mr. Ward was engaged, as formerly, in Missionary tours up the country. The progress of the translations, and the increasing number of them, rendered his presence indispensably necessary in the printing office, and the accession of brethren from time to time from England, to take charge of the several stations, together with the increasing number of native preachers, who periodically visited these, as well as other places, rendered it partly unnecessary, that the elder missionaries should do more than direct the proceedings of the whole body. Towards the end of the year 1807, it pleased the all-wise Head of the church, to remove two of the most useful native preachers, Pitambara Singha and Krishna Prisada ; and on this occasion a brief but most interesting memoir of each of them was presented to the public from Mr. Ward's pen.

The year 1812, was an eventful year for the subject of these memoirs : several deaths occurred in the Mission family, and among others one of his own children, an interesting little girl, about six years old ; but the greatest calamity that befel the Mission, and in which Mr. W. was most deeply affected, was the loss of their large printing office by fire, containing the types of all the scriptures that had been printed, to the amount of at least ten thousand pounds. This was a severe dispensation of Providence, not only as the greatness of the loss threatened to overwhelm their feeble affairs, but, which was felt most intensely by them, it was feared that for a considerable time at least, it would put a stop to the publication of the Scriptures altogether ; yet that God, who in his infinite wisdom, judged it right thus to try them, appeared for them in this crisis in a most wonderful manner. They were able to recover the moulds for casting new types out of the fire ; the sympathy and assistance of their friends on the spot was most affectionately offered, and no sooner were the tidings made known in Britain, than every heart was alive to the feelings of their situation, and every hand ready to contribute towards repairing their loss. Christians of every denomination vied with each other in the most solid expressions of condolence ; so that in a comparatively short time a sum was raised and forwarded from all

parts of the kingdom, which more than covered the amount of the damage they had sustained. The delay thus occasioned to the work of the publication of the translations was, however distressing; they had to begin much of their labor anew, and had they not found among the rubbish the steel punches of all the Indian languages, uninjured by the flames, years must have elapsed before they could have replaced the types they had lost.

Through the merciful interposition of Divine Providence, and the kindness of their friends, they had so far recovered themselves, that in the month of March, the following year, Mr. W. says, "We are lifting up our heads again; our presses are more than ever employed, and we have one more press than we had last March, when the office was burnt down." In a letter dated December 28th, 1813, Mr. Ward writes,—
 "We are here carried forward, the prospects still widening. Ten presses are going, and nearly 200 people are employed about the printing office. I know not how it would be if conversions among the natives were very numerous, our hands are so full with translating and other foundation work. I am encouraged to hope, that the foundation is not thus laying, to such an extent and to such a depth, without reason. I cannot help thinking that our successors will have a large building to raise, and that their hands and hearts will be filled with baptisings, building up of churches, rejoicing in the prosperity of Zion. What triumphs await the "Lamb once slain" over the idols, the caste, the festivals and horrid orgies, the religious suicides and murders of India. Our hands are too few, our days are too short, our strength is too small for this prodigious work. Serampore, Jessore, Cutwa, Malda, Dinagepore, Patna, Digah, Allahabad, Agra, Sirdhana, Nagpore, Surat, Orissa, Calcutta, Ceylon, Burmah, Java, &c. &c. are supplied with the messengers of salvation; and now we are called by the Governor General himself to send men to Amboyna. More help is wanted at Java and in the Burman empire, and from mount Himalaya to the Cape of Good Hope, nothing is heard but

' Lord of the harvest, God of grace,
 Send down thy heavenly rain.'

"Pray thou—pray ye, O ye favored inhabitants of the land of the Druids, to the Lord of the harvest, that he would thrust out *laborers*, hardworking, or as the Puritans (of immortal memory) would have said, *painful* preachers of the word. What a field, among fifty millions of British subjects, for itinerants, for authors, translators, catechists! What multitudes of Christian works will be wanted! We have not been able to print one good argumentative work against idolatry—not one elaborate defence of Christianity. We have let off nothing but squibs:

the Hindoo pundits have not yet felt in their learned languages the weight of Christian artillery, except in one or two parts of the Bible. We have not yet had the honor of an attack from one Hindoo scholar. These times are all to come :—they are coming. This struggle will be a tough one ; the Hindoo disputants are very subtle, used to dispute, ingenious too, and will insist on a reason for every thing. One of them set me fast the other day by asking me, how the earth was void, (the earth was without form, and void.) How could solid matter be void ?”

It will have been observed that Mr. Ward and his family for several years seem to have enjoyed a tolerable share of health, and to have so much escaped those complaints, which are peculiarly incident to Europeans in a tropical climate, as to give rise to a hope, that they were getting inured to the country. This pleasing expectation, however, was sadly disappointed ; for in the month of December, 1814, we find him noticing several trying dispensations, and among others Mrs. Ward’s illness from an obstruction of the liver ; the complaint gained ground so much, that in the following year it was judged expedient to try the effect of her native air and a voyage to England. She embarked in the summer of 1815, with her eldest daughter, and after spending some time among her friends, returned to India so much restored, that Mr. Ward, who had for some time past labored under a most distressing indigestion, and consequent flatulency in the stomach, finding himself evidently getting worse, resolved on undertaking a similar voyage. He was partly influenced in this determination, by the desire of promoting an object of great importance which now occupied the attention of the missionaries at Serampore. They had long observed with regret the low state of real literature and science among the natives of the country, and judging that it would afford an excellent opportunity of instilling Christian principles, and furnishing those who were destined to become preachers to their countrymen, with much useful information, they determined on founding a college, in which every branch of a sound and liberal education might be inculcated. This plan could not be carried into execution without considerable expense, and as the donations of friends in that part of the world, in addition to the sacrifices made by these disinterested men, were not sufficient to meet it, it was committed to Mr. Ward to plead its cause with the liberal and enlightened inhabitants of Europe and America. Thus intrusted, and followed by the blessings and prayers of his brethren, he left Bengal at the close of the year 1818, and set sail for England, in a very emaciated state of body, but with an undiminished zeal for the promotion of the great work in which he had engaged.

On the voyage he was especially anxious to impress the minds of his fellow-passengers, and of the crew of the vessel, in which he sailed, with the things that belonged to their eternal peace; and the divine blessing appears so signally to have attended his efforts that several persons dated their first serious impressions from his conversations, and the preaching during the voyage.

Early in the month of June, 1819, Mr. Ward landed in Liverpool after a favorable voyage; but in so emaciated a state, that his friends, especially those who had known him before he went to India, were deeply affected, and great fears were entertained that the remedy resorted to would prove in vain. The natural strength of his constitution however, aided by the universal kindness he experienced, wherever he went, soon produced a wonderful alteration, so that he was enabled to undertake long journeys, in all seasons of the year, in the promotion of the great objects of his Mission, and finally returned home to his family in such a state, as to promise many years of active and successful exertions. Towards the end of the same month he attended the Annual Meeting of the Baptist Missionary Society, and preached one of the sermons on that occasion at Zion Chapel, to a very numerous and attentive congregation; soon after this he commenced a series of journeys through England and Scotland; first, in aid of the general cause of the Mission, and afterwards in behalf of the native college, which was building at Serampore; preaching in every place, and receiving many substantial tokens of regard for himself, and the object for which he pleaded. For the promotion of this cause, and to obtain information, particularly with regard to the state of the Mennonite, congregations on the Continent, he undertook a voyage to Holland, and the north of Germany, where he met with great kindness and support. The result of his observations on his tour he presented to the public in a small volume of letters, published about the time he finally left England.

In the course of his travels in England he visited the scenes among which he had spent the days of his childhood and youth, found out his few surviving relatives, and some of them being in poor circumstances, he not only afforded them a temporary relief, but provided for them a more permanent supply. He also renewed his former intercourse with some of the intimate friends of his early days, and wept with affectionate interest over the graves of those who, during his absence, had been translated to the land of spirits, regions of the blest. On these occasions he so much conciliated the regard and esteem of many, that they felt most severely the loss they sustained in his departure; and his own feelings were so tenderly excited, that he stole away unperceived, in order to avoid the pangs of a parting scene.

X With a view to promote the object of his voyage to England, as well as to enlarge the circle of his friends, and become personally acquainted with many whom he yet only knew by correspondence, he determined to visit the United States of America. He embarked at Liverpool, in the month of October, 1820, for New York, where on his arrival, he found many friends, who had not yet seen his face in the flesh, moved by a kindred spirit to greet him, as a faithful servant of their common Lord, and to further the cause which he went to advocate. In this new scene, too, he was not an inattentive observer of the state of manners, and particularly of the state of religion around him; he made many excellent and judicious remarks, some of which he published in his volume of Farewell Letters, to which we have already referred, interspersed with the acknowledgments of the friendly attentions he had received. Whether it was in the course of his tour in the Western world, that in witnessing something of that extraordinary religious excitement, which had for several years been discovered there, he found his mind peculiarly interested, or that this impulse was of an earlier date, we cannot say; but it is certain, that at this time he strongly expressed his sense of the necessity of a still more remarkable out-pouring of the Holy Spirit, and was very strenuous in his endeavors to produce similar impressions upon his Christian brethren, and to excite them to ardent prayer for this desirable event. One of his letters is devoted to this subject, and it expressed no other sentiments than those which were continually falling from his lips.

X Mr. Ward returned to England early in the month of April, 1821, but he did not make any long stay; the object of his voyage having been answered in the re-establishment of his health, and the collection of about £3,000 for the College, he hastened to join the circle of his family and friends at Serampore, to resume the functions of his ministry among the heathen, and to attend to the concerns of his printing office, which greatly needed his care. He embarked for India a second time in the *Abberton*, Captain Gilpin, May 28th, 1821.

23 X On his return to India we find him pursuing, with his usual assiduity, the important duties of his station, and expressing the most anxious concern for the prosperity of the great cause. In a circular addressed to several of his friends not long after his arrival at Serampore, he gives an interesting account of the progress of the Mission, and of the translations, enumerating the several stations in occupation, and describing their state.

Mr. Ward commenced his career as an author rather early in life; his first pieces, however, were mostly essays in different newspapers, and of the poetical class. In this department he possessed a lively,

though perhaps not very powerful talent, and all his effusions were on the side of humanity, morality and religion.

He had not been long in India before he conceived the plan of a work to be entitled, "A View of the History, Literature, and Religion of the Hindoos, including a minute description of their manners, and translations from their principal works;" and immediately began to put his design into execution. About the year 1806, the work made its appearance in two volumes quarto. Satisfied with the reception it met with, in the year 1815 he published a second edition, abridged and improved, in one volume, in which he was encouraged by the subscriptions of more than two hundred and fifty individuals, of the first rank in the service of the East India Company. This work was afterwards reprinted in England in two octavo volumes, and during his stay in his native country in 1820 he published two additional volumes; so that altogether it appears to have chiefly occupied the intervals of at least twenty years' residence among the people to whom it refers. Other writers had preceded him in his course, particularly the deservedly celebrated Sir William Jones, and the Rev. Thomas Maurice; but their works, however valuable, were too elaborate and recondite for general perusal. There was wanting a popular treatise on the Mythology of the Hindoos, which should faithfully portray its features, and correct the mistaken notions that too many individuals had been led to form of the simple, mild and virtuous nature of this idolatry; that should show that, like every other dark part of the earth, India also was full of the habitations of cruelty, lust and every abomination. This desideratum Mr. Ward's book was admirably adapted to supply. Previously to the completion of this work, Mr. Ward published several single sermons; two of these were on occasions of the decease of his friends, particularly one preached on account of the death of his intimate friend, Mr. Sedgwick of Hull, on the 13th of April, 1806. Just after he came to England, in 1819, he printed a sermon on the constraining influence of the love of Christ. (2 Cor. v. 14, 15.)

But the work in which we confess we like him best, and which seems calculated to be most useful in exciting that missionary exertion which is needful to evangelize the world, is that entitled "Farewell Letters," published just as he was leaving his native country for the last time. They were written partly on his voyage from America, and partly between the period of his arrival in England and his departure for India, and are addressed to different individuals among his friends, both in the old and in the new world.

Soon after Mr. Ward's return to India, he drew up and transmitted to several friends in England, a choice little memoir of Krishna Pal,

another of the native preachers, who had been removed from his labors to his reward, leaving behind him a decided and joyful testimony to the truths he had preached.

The last work, which had probably occupied much of his time, and which he appears to have finished only a very short time before his death, consists of a series of devotional meditations on select passages of Holy Writ for every day in the year, in two volumes. It is a little in the manner of Mason's *Spiritual Treasury* but the observations are more extensive, and at the head of each portion is the passage selected, with a few various readings, and the particular application of the text.

After Mr. Ward's return to India, his health was for some time pretty good, but it was not long before the complaint, with which he was so much afflicted previous to his departure for Europe, returned upon him. On the Sabbath preceding his death, he was at Calcutta, and preached in the evening from "Lead us not into temptation," in so searching a manner, as to attract particular notice. He also attended the monthly prayermeeting held on Monday evening at the Lall Bazar chapel, after having spent the day in visiting, for the last time, the flock he so much loved. On Tuesday morning, March 4th, he returned to Serampore in the boat with Mrs. Marshman; and on the way up read to her a number of extracts from Brainerd, making such remarks occasionally, as sufficiently evidenced the state of his own mind. He appeared quite well the whole of that day, as well as the next, on the evening of which he preached the weekly lecture in the Mission chapel at Serampore, intended chiefly for the youth there for education, from Mark xvi. 16:—"He that believeth and is baptised shall be saved, and he that believeth not shall be damned." No one suspected that this was the last message he had to deliver in his great Master's name.

✓ He retired to bed about ten; about 5 o'clock on the Thursday morning (6th) he felt himself affected with a bowel complaint, and instead of taking his usual morning ride, returned to bed for an hour. He however united with his brethren and sisters of the Mission family at the usual weekly meeting for prayer at 7 A. M. for the continuance of the Divine blessing on the work. He went into the printing office as usual about 10 o'clock, and among various letters on business, he wrote some to the missionaries, Messrs. Peggs and Bampton at Cuttack, in the course of the forenoon. The following extract from the one to Mr. Peggs just alluded to was sent to his afflicted family after his death; it shows the happy frame of mind he was in just before he was taken seriously ill:—"How do you feel in your desires after the Holy Spirit? We can have no hope of success, but as we are brought to a believing dependence upon his influences, and an earnest solicitude to

obtain them. Oh how I should like to be among you, though only for one hour, to sing a hymn with my dear sisters and brethren Peggs and Bampton. What hymn should we choose, 'Jesus all thy saints above?'—or 'Jesus I love thy charming name?' " He must have been very ill with cholera many hours before he wrote this, although he was scarcely aware of it, and he continued assiduously pursuing that work of his dear Redeemer to which he had so many years devoted every moment of his life.

About 11 o'clock Dr. Marshman going into the printing office, and thinking he looked very ill, earnestly questioned him on the subject, but from the replies received he had no idea that Mr. Ward was laboring under an attack of cholera. At somewhat past midday, finding himself getting worse, Mr. W. went home and threw himself on the couch. He spoke cheerfully to his eldest daughter, but said not a word about his illness. Sometime after Mr. Solomon came in and informed him that his child had just died of cholera, Mr. Ward assured him of his sympathy, and gave directions for the preparation of a coffin, adding—"I fear I have something of the cholera myself;" this startled his daughter, who immediately sent for the doctor. The doctor, however, thought lightly of the attack, and satisfied himself by sending a little medicine. Mr. Ward slept after this for some time, and on waking was taken with cramps and a coldness of the extremities. Medical attendance was then procured, both from Barrackpore and Serampore, but the disease had gained too strong a hold. Drs. Carey and Marshman, and all the other members of the family tended with the greatest attention over their expiring brother. Mr. Ward was free from pain generally during the illness, and once there was a glimmering of hope that he would recover. ✓ About 11 o'clock of the 4th of March, Mrs. Ward, offering him something directed to be given, he gently put it away with his hand, and with a sigh said, "Oh dear;—" which were the last words he was heard to utter. Though he continued perfectly quiet, and apparently free from pain, about 12 his pulse declined so much as to take away all hope; and at 5 in the afternoon he ceased to breathe, in so imperceptible a manner, however, that for some moments those around his couch were not aware that his happy spirit had left its tenement of clay. Thus in the fifty-fourth year of his age, and the twenty-fourth of his missionary labors at Serampore, departed one of the most faithful, disinterested and arduous laborers in the vineyard of his glorious Redeemer, that India has ever seen. X

MICHAEL DEROZARIO.

MICHAEL DEROZARIO was born in 1768, and brought up in that unhappy faith which the Scriptures designate by the fearful term "Mystery of Iniquity"—"the deceiver of them that dwell upon the earth."—He was of the Roman church until the 27th year of his age. He was educated according to the forms and tenets of the church of Rome, but they had no influence upon his conduct. To use his own language, "He became as he grew up a complete profligate," so much so, as to disgust his own relatives. In the midst of his sins, however, he felt what most have felt who give themselves to work wickedness, that "the way of the transgressors is hard,"—and the premonitions of a future judgment gave a check to his career of vice. It was not however till the hand of affliction was heavy upon him that his mind was turned to the things which made for his peace. Being attacked with alarming fever, a female relative, who was a Protestant, took the opportunity of suggesting to him the great injury he was doing to himself by neglecting to read the Scriptures, which, she said, would do him more good than his vain and vicious companions could. He felt the propriety of her kind reproof, saw the reasonableness of it, and was determined to it, but alas! he says, "I had not the power in myself to avoid the one or to practise the other." A circumstance occurred about the same time which, under God, gave force and efficacy to his resolution. The sudden death of three young men, two of whom expired after a night spent in folly and sin, alarmed him to such an extent, that he withdrew himself from his sinful companions, and took to reading the scriptures as he had been recommended.

From this period (the year 1795) he dates his conversion, though his views of truth were yet very confused and indistinct, yet he felt that he was a condemned sinner. He still, however, thought that repentance and reformation alone would avail for his salvation. He did not see the necessity of the atonement and mediation of Christ. The more he tried to work out his own salvation, without God working in him through Christ, the more he felt his impotency and inability, till he became perfectly wretched. Six months elapsed in this state of sad forebodings and fearful apprehensions from within, during which he had also to endure cruel mockings and revilings and aspersions from without, from

At length God directed his steps to the Old Church, where he heard that good man, Mr. Brown, preach from these words, "Christ has redeemed us from the curse of the law, being made a curse for us." Rozario appropriated the passage to himself; it was a balm to his wounded conscience, and he felt a joy that could not be expressed. He was received into the church, and from the time of his admission to the day of his death he fought the good fight of faith, and maintained, though not without great difficulty, the empire of principle, and obtained a good report not only from the people of God, but also from those who are without. He was most strict and regular in his closet devotions, and at the house of God his seat was never vacant except from sickness.

He had a benevolent and sympathizing feeling for the poor and destitute; these he used to collect on a certain day weekly and distribute among them whatever he was able, at the same time taking the opportunity of impressing upon their minds in the best manner he could the things pertaining to their eternal interests. In course of time this humble attempt attracted the notice of the Rev. Mr. Thomason and other friends, who entrusted a certain sum to him from the monthly sacramental collections of the Old Church for the benefit of his congregation of the poor, and on every Sabbath morning would all these—the halt, the maimed, and the blind, crowd around him, to whom he would dispense the words of eternal life in the English, Portuguese, Hindustanee and Bengalee dialects, adapting his language to what would be understood by the poorest and most ignorant of the assembled multitude. Many of those afflicted poor departed this life, rich in faith, and relying solely on the hope set before them in the gospel, the only refuge of perishing sinners, Jesus Christ, the rock of ages. For two or three years before his death, he had also the distribution of a portion of Lady William Bentinck's charity to poor natives.

Derozario was for forty-five years employed under Government in the Revenue and Judicial Department, during the whole of which time he gave general satisfaction to the gentlemen under whom he successively served.

But we must come to the closing scene of this good man's life. As he had lived, so he died, a Christian. He seemed to be aware that the sickness with which he was last visited would be unto death. On his minister visiting him he expressed himself very strongly on the goodness of God to him, and the gracious manner in which he had led him all his life long, teaching him continually one lesson after another. He spoke also of the mode in which God had enabled him to lay aside one weight and hindrance after another in his spiritual course, adding,

"there yet remains some infirmity in my temper, but I feel assured that he who has done so much for me will not leave his work unfinished. He will perfect what is lacking in me, before he removes me out of the world." A person having called to see him, to whom he wished to be useful, he spoke of the peace which he felt, and of the fearful consequences of not being found in Christ, in nearly the following terms:—"You see, ill as I feel in my body, my mind is at perfect peace even to meet death. Not that I have done anything good to which I can trust (for of myself I can do nothing good), but it is because I am at peace with God through Jesus Christ, and his blood cleanseth from all sin. Endeavor to seek repentance for your sins, and to trust in the same Saviour, and you shall be as happy as I feel now on this my bed of sickness, and perhaps of death." In this way did he truly glorify God in his affliction. In this way did he adorn his profession; and throughout the whole of his affliction he manifested a similar spirit.

His last moments were particularly interesting. He earnestly desired to see his minister as his end approached, and as that minister entered his dying chamber with one or two friends, he saw that the hour of his departure was drawing nigh, and immediately proposed prayer. "Yes, my dear sir," said the dying saint, "now is the time for prayer," intimating that it would soon be with him the time for praise. Most fervently did he add his hearty Amen to the separate sentences, and joined cordially with the Lord's prayer at the conclusion. He was then asked, "Are your hopes for eternity firmly fixed on the Rock of Ages?" He answered with unwavering lip, "*Established, Established, Established!*" Glorious testimony! Never should it be forgotten by those who heard it. He was asked if God had given him the victory over the infirmity of temper to which he had referred at the commencement of his affliction? He replied, "I have overcome it by God's grace; I have been reading in Mason's Spiritual Treasury, that we sin against God by our repinings as much as by open rebellion," or words to that effect, "and therefore I have learned to submit myself entirely to the will of my God." The 23d Psalm was read to him. On reading the 4th verse, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me," he was asked, "Is that experience yours? Can you look into the grave and say, 'I fear no evil?'" He answered firmly, "God hath put his fear into my heart, and it hath taught me to fear nothing else." The question was put, "Is there any part of the scriptures to which you can refer with peculiar application?" "Oh," he said, "It is all here: there is therefore now

after the flesh, but after the spirit," dwelling especially upon the latter clause,—the evidence of being in Christ. An observation was made, "In a long life spent in the service of Christ, as yours has been, is it not a comfort and support to look back upon it?" He answered, "I have confidence in nothing but the Lord Jesus: what else can I trust to?" After reading some verses in St. John's gospel, a minister present said, "Precious Jesus;" he lisped the glorious name, and evidently felt the glorious truth contained in the expression, and waved his hand, but could utter no more. After a moment or two of suspense, in which the spectators watched his silent departure, he fell asleep in Jesus.



ROBERT BURN.

ROBERT BURN was born in the year 1798, and enjoyed the privilege of owing his existence to parents who were faithful servants of God, and who aimed to impress on the minds of their offspring, that truth which themselves had experienced to be "the power of God unto salvation."

His father, Major-General Burn, well known to the religious world by some little practical works ("Who fares best?" "The Christian officer's Panoply," &c.) of which he was the author, was a man of a very amiable, humble, and pious spirit, and of strong faith, which from the station that he occupied was necessarily often put to the test. The benefits derived from his example and instructions are seen in his posterity, for of a numerous family left behind him, almost all walked in their father's footsteps. One son, of a lovely disposition and exemplary piety, who had devoted himself to the work of God among the heathen of India, preceded his brother to his reward, ere he had been permitted to embark on his honorable enterprize, and another was the Rev. Andrew Burn.

We know little of Mr. Burn's first years: he has been heard to speak of himself as an exceedingly passionate child, and one who often gave pain to his parents by the violence of his temper; and from the remarkable warmth of his character in after life, we should be inclined to give full credence to such an account. The grace of God, however, which brings salvation, quickly teaches the renewed soul to deny such tempers, and ornaments its possessors with a meek and quiet spirit; and for this Robert Burn became afterwards as distinguished as ever he might have been for its opposite; for truly may it be said of him, that he suffered long and was kind, and whatsoever things were lovely and of good report, on these he thought and these he practised too.

His first religious impressions are, we believe, to be traced to an interview held with his father when on his dying bed. He was then in his fifteenth year: an age perhaps peculiarly favorable for deep religious feelings, as it unites much of the tenderness of a youthful spirit with somewhat of the decision and firmness of manhood. On approaching his dying parent, his hand was grasped, and the eyes of his beloved relative, which were so soon to close on the scenes of mortality, were uplifted to heaven; while the voice, which in a little while would cease to be heard among the sounds of the earth, earnestly supplicated the grace of God to change the heart of a son, concerning

whom he felt a more than common anxiety. When his prayer was ended, he could only add, "My dear boy, I have prayed for you that you may become a child of God." The divine Spirit carried home this simple sentence; Robert's susceptible heart was touched, and from that day he sought and served his father's God.

A little incident that occurred some time after this, may here be mentioned, as tending to illustrate the natural bashfulness of his character, as well as the spirit of genuine piety which pervaded the whole family. One of the elder sisters had instituted a prayer-meeting, in which the others joined; and she often urged her brother Robert to meet amongst them, and take his turn in leading the devotions of their little assembly. After a while, he consented, though reluctantly, to comply with her request; but when his turn came, though he began, he soon faltered, and at length stopped. His sister upon this took up the words, as it were, from her brother's lips, and continued his prayer in such an affectionate and fervent strain, as deeply affected and effectually won his heart, and from that moment, he who afterwards became a wrestling Israel, learned to pray.

He studied at Oxford, whence, after taking his bachelor's degree, he removed to a country parish, of which after his ordination, he became the curate. During the short period he continued in this situation, he met with many pleasing instances of encouragement; and he was wont to look back upon the days he spent among the poor, humble, unsophisticated people, who were then his spiritual charge, as among the happiest of his life. "There I was at home in every sense of the word," he would often say, "while here I meet with nothing to cheer me, and sometimes I think I have thrust myself uncalled into the sacred office I sustain." To others, however, his fitness for the work of an evangelist was so evident, that they were never left in doubt; and his first appointment as a Chaplain came to him so evidently unsought and providentially, as induced his mother, who leaned on him as her chief earthly prop, and his relations, who loved him with an intensity of affection that almost tore their hearts asunder as they gave him up, to say, "go," while it evidently proved to all that he was called of the Lord to labor in a distant part of his vineyard.

Mr. Burn arrived at Bencoolen in Sumatra, in 1824, and continued there till 1825, when the settlement was evacuated by the English. He was then appointed to Singapore, but was detained on his way there, to officiate in the absence of the late Mr. Hutchings, who was Chaplain at Penang. He reached his final destination in 1826, and from that period to the close of his life, he faithfully labored there, as

beloved charge, in the Redeemer's stead, to be reconciled unto God. Thus honorably and usefully employed, he noiselessly pursued the even tenor of his way, never leaving home except now and then on short missionary tours, with some of the brethren who occasionally or statedly resided near him, and for a portion of the year which he passed at Malacca, where the people were as sheep without a shepherd. Wherever he was, he did his Master's business, and whoever else might hang back from entering on a project of usefulness, he was always ready.

At Malacca he effected much for the neglected Indo-Portuguese, and through his exertions, in connection with those of other friends, several schools were raised for their children; and prejudices among them, which many had considered insurmountable, were entirely overcome. He translated short catechisms and hymns into their provincial dialect, and also that very suitable tract, *Andrew Dunn*, and composed a small volume of simple sermons for their use. While thus employed he would delightedly exclaim,—“Now I hope I am doing some little good.”

He would visit these degraded people in their houses, converse with their sick, and conduct the little social meetings held among the pious part of them. He also translated some of the most simple prayers of his own church, of which he compiled a little book, to aid their public worship, and he employed a suitable individual at his own cost to devote his whole time as a sort of catechist amongst them; indeed he expended as large a monthly amount on this branch of charity alone, as many would have considered sufficient to satisfy all calls: but his liberality did not end here. He contributed most handsomely from his purse to the carrying on of missionary operations, and with the view of personally aiding them, he studied attentively the Malay and Siamese too. It is a fact within our knowledge, that at one time he expended upwards of 1000 rupees in the purchase of a font of Siamese types, to facilitate the preparation of tracts and the scriptures in that language. As usual with him in similar charitable donations, however, he never allowed his generosity to be publicly known. He could, however, never be induced to attempt any thing practical in these languages, because he modestly said, “Others who can do the work far better are professedly and constantly devoted to them.”

At Singapore he labored more immediately and chiefly amongst his own flock; and while to many he was merely like “one that has a pleasant voice, and can play skilfully on an instrument,” to a few who heard him the word spoken by him under the influence of the Holy Spirit, was as a hammer that breaketh the rock in pieces.

Mr. Burn greatly aided his dissenting missionary brethren in many

a most effectual service for them by becoming Secretary to the Singapore Union, whose principal objects were the education of poor heathen and Mahomedan children in the settlement, and the spreading of the gospel through the numerous islands of the Indian Archipelago, as well as in China and the neighbouring kingdoms. He accompanied them too in their visits to the prows and junks in the harbour, and also in their rambles among the poor Chinamen labouring on the plantations in the neighbourhood of Singapore, Rhio and Malacca. Although at such times his tongue was mute, his heart overflowed with joy; nor did he fail to breathe the silent prayer that the word then spoken and distributed might prove all powerful to the conversion of many. "I cannot do what you can," he would say, "but my humble office shall be fulfilled;" and he would then insist on carrying a portion of the bread of life under his arm. When the Siam Mission was first attempted, his brethren, who embarked in the enterprise, will not soon forget how his heart went with them, and his prayers followed them; nor will they be backward to acknowledge that the blessings so signally *rained* down upon them, and the many remarkable interpositions they experienced while in Siam, were in answer to the fervent, continued, and united prayers of himself and other friends, at Singapore and the adjacent settlement; while his letters, flowing from a warm and full heart, frequently cheered and animated them in the midst of various trials and privations among the heathen.

"There is a spirit of prayer," (said he, in one of his letters,) "prevailing, and increasing, I trust, regarding the Siam Mission, which gives me great hopes. While at Malacca, Messrs. G. H. S. and myself, set apart a day especially for this purpose, and much, very much, was I encouraged by it. Mr. G., who had never engaged in prayer publicly before, was prevailed upon by the urgency of the case, to take part with us; and truly I may say, I have seldom enjoyed the prayer of any one *more* than I did his, for humility and holy wrestling with God. Nor is this the only time that our dear Siam brethren have been had in remembrance by us at a throne of grace: no, in all our social parties we think of you, talk of you, pray for you; and great is our hope and confidence concerning you, that in all things the God and Father of our Lord Jesus Christ will bless, preserve, and keep you. 'Be of good courage, fear not, for lo! I am with you alway, even to the end of the world,' and to the uttermost parts of the earth."

It was towards the latter part of the year 1830 that Mr. Burn selected, from the circle of his Malacca friends, a most amiable companion for life. Those who loved and valued him, hailed the event with much joy, considering it a token that he meant to make his home in the land

of his sojourn ; little did they imagine that the delicate flower there transplanted, to be nourished and fostered in his garden, would live to mourn his loss, and to exclaim in the bitterness of her grief, " Lover and friend hast thou put far from me, and my acquaintance into darkness." For two short years she enjoyed his society, his prayers, and his counsels ; and when her feet were well established in the ways of Zion, he who had so greatly aided in fixing them there was removed. One lovely boy too, who graced their union, was quickly torn from their mutual embrace ; and it was in consequence of the illness that followed the birth and subsequent death of this little one, that Mr. Burn was induced to accompany his beloved partner to Java, to try the effect of a sea-voyage. He had himself experienced a bilious attack, and though apparently recovered, had evidently lost some of his hitherto unexhausted strength.

He could scarcely prevail on himself to leave his charge ; but from the conviction that it was absolutely necessary for the restoration of Mrs. Burn's health, and likely to prove very beneficial to his own, he requested and obtained permission to make the voyage, from which he returned but to die. They left Singapore in July, 1832, and were absent till the November following ; during which time Mrs. Burn's health was greatly amended. On their voyage home, he was observed to be unusually thoughtful, and soon after their arrival at Singapore, he remarked to Mrs. B. and her sister, while standing in a verandah that overlooked the burial ground, that it had been enlarged, adding, with peculiar solemnity and emphasis, "*It is enlarged for me !*" About a week after his return he experienced the commencement of the attack which terminated his earthly career. It was violent, but his excellent constitution appeared to struggle effectually with it, and his friends fondly hoped he would be spared to their fervent prayers.

But his work was done, his course was completed, and while they were busily employed in making arrangements for his return to the land of his nativity, with the hope of prolonging his valuable life, a sudden relapse of his complaint brought him speedily to the grave. After the fatal collapse he was delirious, with scarcely a lucid interval. When he appeared to be a little better, the Rev. Mr. Abeel, who was with Mr. Burn at the time of his death, constantly conversed with him about the hopes and future joys of the Christian. He said he had no dread of death, but felt it exceedingly desirable to depart and be with Christ. He had consistent and enlarged views of the doctrines of Christianity. Once, after a relapse, he appeared to awake to his proximity to the eternal world. He was affected at the thought of the bereavement to which his dear partner was to be called to submit. He

also expressed a sense of his own guilt and unworthiness—common subjects with his delicately sensitive soul ; but, after directing his attention, from himself to his Saviour, he exclaimed, “There is comfort in that!” and expressed no more apprehension.

The last three days of his life were almost a blank to his friends, for perhaps, owing to the depressing nature of the disease, and the extreme exhaustion of his bodily frame, he lay in a state of unconsciousness ; and thus he was, when his spirit gently and quietly forsook its broken tenement, and was conducted by attendant spirits to the Saviour, whom having not seen he loved, and in whom he now rejoices, with joy unspeakable and full of glory.

He died on the 17th of January, 1833, in his thirty-sixth year.

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PRAN KRISHNA.

PRAN KRISHNA was born at a small village, called Bakuspole, in the district of Jessore, a little before the year 1780. His father, who was by caste a weaver, was esteemed a respectable man among his neighbours, and held lands to the amount of thirty bigahs. Weaving, however, scarcely formed any part of his occupation; for he early gave himself up to the study of medicine as practised by the natives of the country; and for many years attended the family of the rajah of Nuldanga in Jessore, in the capacity of a physician. His son, Pran Krishna, following the example of his father, also early turned his attention to the practice of medicine.

The manner in which Pran Krishna first heard the gospel of salvation through a crucified Redeemer, is worthy of notice; and shows how Providence sometimes brings about great ends, by means which, in our apprehension, are weak and inefficient. At the time he was brought to the knowledge of the truth, there were but few natives in Bengal who had embraced christianity; nor had "the beautiful feet of them who preach the gospel of peace, and bring glad tidings of good things," ever trodden the village of Bakuspole. But not far from the house occupied by the family of Pran Krishna, lived a Byragee, who was highly esteemed among the villagers for his sanctity. This man at certain intervals went round the neighbouring villages to beg for some small pittance; and was well received wherever he went, partly from the reverence in which such characters are held by the natives generally, and partly because in his way round the villages, he collected and could tell all the news that was stirring.

When this man, in taking one of his rounds, called at the house in which Pran Krishna resided, he was as usual asked what news he had brought with him; his answer was, that some Europeans had introduced a new religion into the country; and a man, named Kuveer, who had joined this new sect, was stationed in a neighbouring village, and was engaged in preaching and distributing books which explained the doctrines of the sect. Upon hearing this, Pran Krishna and a younger brother were sent to Kuveer in order to obtain some of these books, and make some enquiries regarding the new way. He thus received a tract entitled the "*Neestar Rutnakar*," or Mine of Salvation, and upon returning home read it, and felt an anxious desire to know something more of the religion pointed out in it, as it approved itself to his mind.

Finding that the tract was printed in Serampore, he left home under some false pretence to visit that town. Upon arriving here, he applied to Mr. Ward for instruction in the religion of Christ, who referred him to Krishna Pal. Here he received a Testament, and for three weeks remained under instruction. At the end of that time, he expressed a wish to return home; "but what," said he, "shall I say when my relatives enquire particularly respecting the doctrines of the scriptures. I have read them, and find every thing in them good, but I cannot understand them." Thus there was still in him, and he felt it, a carnal mind which understood not the things of God. Krishna Pal directed him to retire into some secret place, and pray that God would enlighten his mind, and grant his Holy Spirit to take of the things of God and show them unto him. He accordingly retired to a grove of trees, and there prayed for divine instruction; he returned, he opened the scriptures and read; but now he was no longer blind; he read and felt the force of sacred truth, and saw things as he had never seen them before: so remarkably did the Spirit of the Most High work in the mind of a poor idolator.

At this time he composed that beautiful hymn in the last collection of hymns used at Serampore,—commencing with the words, '*Bora bhoy payeeya railam aseeya tomar charane*,' "Being in great fear, I came and sat at thy feet." And now he had tasted the joys of God's salvation, he rejoiced in hope, and was anxious to be admitted to the rite of baptism. Accordingly, he, together with Rampersaud of Patna, was baptised by Dr. Carey, on the 6th September, 1806.

Very shortly after his baptism, "he went home to his friends, to tell them how great things the Lord had done for him, and had compassion on him." On his return home, he expected persecution, and feared that, having now lost caste, his relatives would not receive him into their society; yet he durst not conceal or deny the fact; he was now a new man, and feared God. He could not tell a lie. He told them plainly what he had done, and never permitted an opportunity to slip of making known the sacred truths in which he believed, to all his neighbours, and of disputing with the brahmins; yet, strange to say, for nearly four years he was permitted to live with his family and neighbours on the same terms as before he had lost caste.

In July, 1810, he was visited by a few of the native brethren, with whom he paid a visit to the rajah of Nuldanga. On entering the court, they met with much insult from the rajah's servants, who, to use his words—"addressed us in very bad language, and asked us if we eat the flesh of cows and swine; this made us afraid. The rajah said to me, 'Do not forsake the religion of your father; and if you wish

to obtain your caste again I will get it for you.' After a long conversation I told him that I wanted nothing but Christ, and that we came to preach the gospel. At the rajah's request, we all sung a hymn and I engaged in prayer."

The circumstance of Pran Krishna receiving and associating with the native brethren, seems to have roused the fears and excited the indignation of the headman of the village; and he resolved to turn him out of the village, rather than lose a number of his tenants. Pran Krishna therefore, together with his wife, who survived him, and their eldest son, were on the 2d August, driven from home; his parents and brother uniting with the rest of the people in maltreating them, and bespattering their faces with cowdung. Pran Krishna then retired to a village called Christianpore, which was occupied by native converts. In a few days, however, when the father came to reflect upon his conduct towards his eldest son, he felt compassion rise, and finally determined to lose caste rather than part with him. A messenger was therefore sent after him, with an invitation to return to the bosom of his family, and in his journal, dated the 8th August, he remarks, "I went to my native place, from which I had been turned out a few days ago. The headman of the village, who had taken the lead in turning me out, seemed surprized to see me return so soon, and at first appeared very angry; but he afterwards allowed me to preach in his own house." Very shortly after, he had the pleasure of seeing his whole family renounce caste and become the disciples of the Lord Jesus. As might be expected, they had now severe persecutions to endure, but in the midst of all they had grace to continue steadfast in their profession.

Soon after this, Pran Krishna, together with the three preachers, Seetaram, Manick, and Manick-shah, engaged in itinerating through the villages of Jessore, and preaching the gospel, under the superintendence of Mr. Carapiet C. Arratoon, the missionary then stationed at that district, who had gone thither in October, 1808.

In 1811 Mr. Mackintosh visited Jessore; and, in his journal, dated Bakuspole, the 15th November, he remarks, "We had a church meeting, when the mother of this happy family, (that of Pran Krishna) consisting of six sons, three of them married, and forming a little Church here, was received." About this time too, Pran Krishna is spoken of as being distinguished among the native preachers for his piety and devotedness to the cause of Christ; and in the Circular Letters relative to the Mission, for 1813, we have this honorable testimony to his worth: "Pran Krishna has proved himself a most faithful and useful helper in making known the word of life."

In June 1812, Pran Krishna, accompanied by Radhakrishna, and an

up to Sylhet for a short time, to supply the place of Krishna Pal, who had some months previous, at his own request, been sent up thither, and had in May, 1813, baptised seven persons: four of whom were sepoy, one a native of Assam, and two Khasees. One of these Khasees was a relative of the Ranee, who came down with Krishna Pal, and assisted Dr. Carey in the translation of the Scriptures into the Khaseeya. During the absence of Krishna Pal, the persecution which the new converts were called to endure seems to have greatly discouraged them; and Pran Krishna, upon his arrival there, was not a little grieved to find that even among themselves there was a distinction of caste observed. Pran Krishna, with his companion, returned to Jessore in November of the same year; but their trip to Sylhet and back again had afforded them many opportunities of preaching the gospel, where it had never before been heard.

At the commencement of 1814, we find Pran Krishna again particularly mentioned, as one among those who discovered great diligence in the prosecution of his duties as a preacher. At the end of March of the same year, he, together with Nidhiram, was sent up to Dacca, a second time, for the purpose of forming a missionary station there, for which great encouragements were held out by the kindness of an Armenian gentleman resident there, who offered them land and protection, and every assistance.

These native brethren were however unsuccessful in their attempts to form a station there. They therefore returned to Serampore in May. In the meanwhile, one of the pious soldiers of H. M. 14th Regiment, then stationed at Berhampore, had requested that a native preacher should be sent up thither, and every encouragement was offered. It appears that, at that time, the son of one of the native members at Calcutta, Gardiner by name, who "seems to have been first awakened under the Rev. Mr. Chamberlain's ministry," had built a place of worship there, where the soldiers met for prayer, and conversations were held with the natives. The way having been thus prepared, Pran Krishna and Nidhiram proceeded thither in July, 1814, and in their letter of the 19th of that month, they state that they had been well received; and many people heard the word. Here they found that the books in most request among the people were the Hindoostanee and Persian, and they immediately commenced the study of the Hindoostanee in order to fit them for greater usefulness. In December, 1815, the state of things at Berhampore requiring particular attention, Dr. Marshman proceeded thither, and on the 20th of the month, baptized five Europeans and one native, in a neighbouring tank; after which the brethren there formed themselves into a Church and chose Pran

Krishna as pastor over the native portion of it, which it appears then to have consisted of seven individuals.

In the beginning of 1816, he notices having several people under instruction, some of whom were soliciting baptism. In December of the same year, Mr. J. W. Ricketts, who had lately arrived from Amboyna, went up to Berhampore in connection with the Mission, for the purpose of forming a missionary station in the populous city of Moorshedabad. In 1817, he writes regarding Pran Krishna;—"He is a truly valuable man, and a solid Christian. He has a mild and humble deportment; while his words and actions sweetly correspond with his exterior appearance." About the same time, the following testimony is recorded of him:—"His conduct has been uniformly irreproachable ever since his baptism; and it may be truly said, that he has a good report of all men among whom he is known:"—a testimony which he continued to verify to the day of his death.

In 1818, Mr. Ricketts advised the removal of Pran Krishna to Moorshedabad, where he remarks, "His mild and unassuming deportment is likely to ensure him a good reception amongst those for whose welfare he might labor." In October of the same year however, Mr. Ricketts was obliged, through ill-health, to leave the station; and Pran Krishna, whose health seems to have suffered much, shortly after followed him to Serampore.

The next station to which the deceased was sent to preach the gospel was Gawakhalee, a station not far from Midnapore, which had been visited many years previously by Roman Catholic Missionaries. Here therefore he found several who bore the name of Christians, but knew little of the nature, and less of the power of the religion they professed. Of his labors at this place however we have not succeeded in obtaining any further account, than that on the 13th February, 1820, he baptised at Midnapore, the wife of Mr. D'Cruz, who had been sent up thither as a missionary; in November, 1821, he is also spoken of as having baptised two at Gawakhalee.

At the commencement of the following year, he was sent up to Jungypore, where he was supported by H. A. Williams, Esq., of the Civil Service, who employed him in making known the way of salvation among his own servants, and in preaching the gospel among the heathen around. Here too his labors and deportment were marked by zeal and humility. His employer seems always to have been much satisfied with him, and always spoke of him in terms of high commendation. On the occasion of Mr. Williams' death in 1823, Pran Krishna came down to Serampore, and shortly after returned again; but in February, 1824, finally left Jungypore. During the remainder

of this year and the whole of the following, he was engaged in missionary labors, partly in Calcutta and partly in Serampore.

Upon the establishment of a Christian village near Serampore, in 1826, he was invited to reside there. In this place he remained till the day of his death, loved for his humility and affection, and much revered for his piety and integrity. For many years he continued, according to his ability, to preach the gospel in the neighboring villages; but towards the end of his life, being, by a disease in his leg, unable to walk without the aid of crutches, his time was principally spent in encouraging and exhorting the native christians amongst whom he lived.

Pran Krishna greatly excelled as a preacher of the gospel. It was true of him, as of the apostle, he believed and therefore spoke. He was both sincere and earnest in what he said. He was anxious to produce those convictions in others which he possessed himself, and which were the source of peace and joy to his soul. Of the art called oratory he knew nothing; but he knew the gospel well, and also the condition, the errors, and the passions of those to whom he recommended it. When he stated the truth, it was with the simplicity and nature of scripture itself: and in the species of argument which belong peculiarly to the country, he was a master. Much both of his doctrine and precept he clothed in the dress of scriptural narrative and example; and in meeting the objections of opponents he was both ready and ingenious in finding parable for parable, and simile for simile. As he advanced in years his preaching continually improved, until old age and infirmity took away all his strength; and the reason was plain—he was always improving himself. He had no knowledge of English; and in the Bengalee language there are still but few works fitted to enrich a native christian's mind.

He felt it to be a great advantage that from the time he came to reside at Serampore, he heard almost every sabbath one or more of the European pastors of the church preach. He also frequently and largely conversed with them; and his piety and intelligence made his conversation as pleasant to them, as theirs was instructive to him. At the same time, his own sons, and other young men around him, were studying in the Serampore College; and they received no new ideas from their studies which were not communicated to him. And although the young became in this way, in some measure, his teachers, he lost none of their respect. On the contrary, the superiority of his character and judgment was so manifest, that they reported to him their acquisitions, not with the idea of instructing his ignorance, but to have them submitted to his opinion. He was so modest that he claimed no

deference from others; but he was so estimable that he received the affectionate respect and confidence of all.

We come now to the closing scene of his life. His last illness was neither long nor trying. He was taken with cholera on the 9th of May 1844, about noon; but he had no anticipation of the nearness of his end till about 10 o'clock that night. His faith in the Saviour was strong, and he enjoyed the pleasing expectation of leaving a world of sin, and a body of suffering and pain, for a world of holiness and endless happiness. About midnight he fell into a swoon from which he never awoke; and at 6 o'clock on the following morning, his spirit peacefully departed to its Saviour. He was above sixty-four years of age.

RODOLPH DE RODT.

RODOLPH DE RODT was born on the 2d of February, 1814, in the city of Berne in Switzerland. His father belonged to one of those patrician families, under whose administration the republic of Berne early attained a high degree of substantial prosperity, counterbalanced by some of the disadvantages of a strictly aristocratic system of government. On his mother's side Mr. de Rodt was descended from the family de Graffenried, of which mention is often made in the annals of Swiss history.

When, late in 1814, the Congress of Vienna had annexed the Bishopric of Basle to the republic of Berne, as a compensation for the loss of Argovy and the Pays de Vaud, Mr. de Rodt's father was appointed governor of Moutiers, a district of the newly acquired territory; and the manner in which he discharged his difficult duties, fully justified the confidence which had been placed in his firmness, wisdom and experience. It was at Moutiers, a few miles to the south-west of Basle, in one of the most romantic parts of Mount Jura, that Mr. de Rodt spent the years of his childhood. Little is known respecting him at this early period of his life, except that about that time he was called to sustain the loss of his mother. Her place was admirably supplied by her sister, who watched over the bereaved orphans with maternal tenderness and solicitude. With talents and attainments of a superior order she combined deep piety, and therefore felt anxious that they should be led to Christ at an early age.

Subsequently Mr. de Rodt was placed in a boarding-school at Gottstatt, a village near Bienne, where under the tuition of the Rev. Mr. Bachmann, the clergyman of the place, and his son, he received the rudiments of a classical education.

About the year 1827, he rejoined his family at Berne, where he began to frequent the public grammar-school. According to the regular routine he left it early in 1830, and entered upon the usual course of classical, philosophical and mathematical studies in the academy or college at Berne, which engaged him for three years. Being a conscientious, and therefore a diligent student, he always acquitted himself well at the annual examinations; but never aimed at distinction. His acquaintance with the Greek and Roman classics, although not very extensive, was respectable; for the course of reading through which he had to go, was much the same which is pursued in first-rate universities,

for mathematics he had a decided talent, and might probably have excelled in them, had not his heart been set upon higher pursuits.

It is not within the power of the writer to state the exact time of Mr. de Rodt's conversion ; but it is certain that so early as the autumn of 1829, when he was little more than fifteen years old, his christian character had attained a considerable degree of firmness and consistency. He always looked upon his aunt as the instrument through which he had been brought to God. Only a few weeks before his death he said to a friend : " When I was a boy, my heart was averse to God ; but my aunt used to pray with me, and talk to me, until at last I could no longer resist her kind and faithful appeals, but was in a manner constrained to yield my heart to God."

In autumn 1829, he became acquainted with five or six students, who were united together by the everlasting bonds of christian friendship. As far as they knew, this little band stood quite alone among their fellow-students in their attachment to Christ. Following the advice of an excellent young clergyman, they had adopted the practice of spending an evening in the week together for the purposes of prayer, reading the scriptures, and conversing upon religious subjects. By this means they were preserved from many temptations, and greatly encouraged in following the Lord ; their mutual friendship became more and more intimate and sanctified, and they were gradually prepared for the important duties which devolved upon them in after life. In their prayers they always remembered their fellow-students ; and it is remarkable that although at the time no visible fruit was manifest, yet a considerable proportion of them have since been brought to a saving knowledge of Christ, and that a much better spirit pervades the present race of theological students of the academy.

✓ Mr. de Rodt joined these friends, and regularly attended their weekly meetings. He was the youngest of them in point of years, but fully their equal in point of spiritual knowledge and experience. At the same time he derived much benefit from the public ministry of Mr. Schaffter, the pastor of the French church, as well as from his intercourse with his aunt and other pious friends, both in his family and the circle of his acquaintances.

It was undoubtedly in consequence of his piety, that when the time arrived in which it was necessary for him to choose a profession, he resolved to devote himself to the ministry of the gospel. This determination was his own act, and the more honorable to him, as but few young men of his rank in society at Berne had set him the example, the clerical profession being then generally thought beneath the dignity of the patrician families. His father readily consented to the choice

he had made. There is every reason to believe that Mr. de Rodt at first intended, like his friends among the students, to enter the ministry of the national Church; but his views of Church government gradually underwent a change, in consequence of which he conscientiously adopted the principles maintained by the dissenting churches in Switzerland, which differ very little from those of the English Independents. He knew well that he could not expect, as a dissenting minister, to enjoy the same esteem and the same comforts, which the national church held out to him: for whilst he was pursuing his studies, his eldest brother, a young man who had the highest worldly prospects before him, had to endure imprisonment and banishment from his native state, because he had embraced dissenting sentiments, and refused to promise that he would not propagate them. It is true that after the revolution in 1831, by which the aristocracy was displaced to make room for a democratic system of government, liberty of conscience was granted to all denominations; but even then it was considered a great disgrace to belong to the Dissenters; and their churches, poor and small, could scarcely in a single instance afford to give an adequate salary to their pastors.

Mr. de Rodt counted the cost, and remained true to his convictions. Accordingly, when in the spring of 1833, his classical studies were finished, he resolved not to pursue the study of divinity in the Bernese academy, which was closely connected with the national church, but to go to Geneva, where a new school of divinity had lately been opened under the auspices of the Evangelical Society. Having obtained the consent of his father, and taken leave of his family and friends, he left Berne in the last week of April, 1833, and proceeded to Geneva.

The city where Calvin once lived and taught, was at that time, as to its religious condition, widely different from what it had been in the days of the stern Reformer. A considerable proportion of its inhabitants were Roman Catholics; the national Protestant church, the purity of which he had promoted with unabating zeal, had greatly degenerated; and its ministers were nearly all tainted with Socinian sentiments. ✓ Two or three only of them were known sincerely to adhere to the gospel; and several others, men of greater note and courage than these, had lately begun to find the pulpits closed against them, or had been obliged to resign their pastoral charges, because they refused to be silent on the doctrine of the divinity of Christ, and other topics of equal importance. These latter ministers, in connection with a number of pious laymen, took the bold step of declaring themselves the true representatives of the national church, and on that principle established the Evangelical Society of Geneva. Then there was Dr. Malan, who having been ejected from the ministry of the national church many

years before, had formed a distinct church and congregation, in connexion, we believe with one of the Scottish dissenting bodies. There further was an Independent church, meeting in the Bourg-de Four and presided over by three excellent pastors, Messrs. Empaytaz, Guers, and Lhuilier,—and finally there existed a small body of Moravians, occasionally visited by Mr. Bost.

In 1832, the Evangelical Society established a theological school, intended for the benefit of all denominations.* Every effort was made by its founders to render it equal, and if possible superior, to the institutions connected with the State-paid churches of Switzerland and France. The professors, originally appointed, were Messrs. Merle-d'Aubigné, the historian of the Reformation; Gaussen, distinguished for his eloquence and his intimate acquaintance with doctrinal divinity; Galland, who excelled as a preacher and spiritual adviser; Steiger and Havernick, two eminent biblical scholars, who both had studied in Germany.

✓ Closely connected with the theological school was the public worship of God, conducted by the professors, with the occasional assistance of other ministers, at first in a private house, and afterwards in the neat and capacious chapel, called l'Oratoire.

Mr. de Rodt, upon reaching Geneva, at once joined the congregation meeting in the Bourg-de Four, and shortly afterwards became a member of the church there; but on Lord's-day evenings he usually attended at the Oratoire.

It has already been mentioned that his chief object in going to Geneva was to study divinity in the newly established school. He entered upon his new pursuits with great zeal and diligence, and laid in a valuable stock of theological lore. Church history was his favourite study, and his notes of the lectures delivered on that interesting branch of divinity were written out with the greatest care. Whilst at Berne, he had acquired the habit of daily reading the New Testament in the original, and mastered the grammar of the Hebrew language, which is the key to the Old; but at Geneva he became more critically acquainted with the sacred volume, under the able tuition of Messrs. Steiger and Havernick, and his successor, Mr. Preiswerk. On February 27th, 1834, he preached his first sermon, at the Oratoire, in French.

His course of studies drawing to a close in the spring of 1835, he frequently indulged in speculations respecting the future. At one time he wished to go to one of the German universities, where he hoped to make further progress in his knowledge of divinity. But in the midst of his uncertainty his thoughts were providentially directed to missionary work, and when he saw the way of duty clear before him, he deter-

mined not to consult with flesh and blood, but to go forth among the heathen, and preach to them the unsearchable riches of Christ.

It cannot be said that the thought of becoming a missionary, had never crossed his mind in former years. Reference is made to it in several of his earlier letters; and when in the summer of 1834, the Rev. Mr. Abeel from Siam visited Geneva, he put the question to Mr. de Rodt, whether it was not his intention ultimately to become a missionary? At that time he did not feel that the call came from God, and determined to remain in his native land.

It would be peculiarly interesting to be acquainted with the mental process by which he afterwards arrived at the conclusion, that it was his duty to become a missionary. But no documents are at hand, from which any information on that subject might be derived. All that can be said is, that in the spring of 1835 Mr. Groves, formerly of Bagdad, went to Geneva, and whilst there, encouraged Mr. de Rodt to proceed to Bengal, as a missionary. With this invitation Mr. de Rodt ultimately resolved to comply, undoubtedly not without much prayerful deliberation. But lest he should become dependent, as to his principles of action, upon the will of any individual Christian, it was fully agreed that he should consider himself as sent out—though not supported—by the dissenting churches of Western Switzerland.

With these prospects in view he, early in July, passed the closing examinations, greatly to his credit, and then left for Berne, in order to bid farewell to some of his friends and relations, who were living in the neighborhood of that city. On the 23rd of July, he was solemnly set apart for his great work in the midst of the church meeting in the Bourg-de Four, Geneva. Of this important transaction he gave the following account to a friend: "Messrs. Guers, Empaytaz, Lhuilier, F. Olivier, C. Rochat, and my brother laid their hands on me. I was not in an extraordinary state of mind, nor filled with ecstatic joy or heroic courage, but I felt tranquil, peaceful and happy. My brother sat by my side; his tears drew tears from my eyes also; and when Mr. Empaytaz spoke of my aunt J., and of the prayers which she offered up for us in the days of our childhood, I could not refrain from weeping.—Oh, it is a great consolation to go forth into the strange wide world, accompanied and supported by the fellowship and the prayers of believers."

Taking leave of Geneva, Mr. de Rodt hastened back to Berne, to bid farewell to his nearest relatives. His pain at the final separation was so great as to be literally unutterable; he found himself unable to speak a word at parting from them. Early on the 29th July, he set out for

thence down the Rhine to Rotterdam, stopping a couple of days on the way, at Bonn, where some of his relations were living. A steamer conveyed him from Rotterdam to London. He staid there only three days, and so entirely was his mind absorbed in the object that lay before him that the wonderful metropolis of Great Britain had few attractions for him. "I looked a little about me in London," said he, "but was not much interested in its scenes, for every thing earthly, however beautiful and extraordinary, bears the stamp of vanity and nothingness, and totally fails to satisfy the soul. We may delight ourselves in the beauties of nature, and admire the master-works of art, when they come in our way; just as a pilgrim hastening homewards may stoop down to pluck a flower, growing by the side of his path. But I do not think it right that we should waste much time or travel far in search of such things."

✓ The latter half of August was spent at Bristol, in the house of the Rev. Mr. Muller, where he found his future companion, Mr. F. Gros, waiting for him. Early in September they proceeded together to Hilton Park, near Wolverhampton, where a former member of the Geneva church was residing. In this pleasant retreat they spent several quiet days, which Mr. de R. thus describes:—"Early in the morning I read my Greek Testament; after breakfast I study Bengalee, and afterwards Hebrew; and in the evening English. With regard to my spiritual condition, I have been struck, for some time past, with my want of love to God. I do not love him with all my strength, nor do I long after him with my whole heart. I do not enjoy prayer as I ought. Besides this I am occupied with thoughts of the future, and forming grand plans for the conversion of the Hindoos. Now and then, however, I have some truly blessed moments."

On the 17th September, the two friends arrived at Liverpool, where they soon found the Rev. Mr. McCallum who was going out to India with them. Nearly a month was spent in preparations for the voyage.

On the 17th October, the three friends went on board the brig, which was to convey them to Bengal. The vessel was a bad sailer, and many things on board contributed to render the voyage exceedingly unpleasant; so that Mr. de Rodt often felt low-spirited. He and his companions were obliged to witness much gross sin, and their remonstrances against it only made matters worse. They were, therefore, greatly rejoiced, when at length, after a voyage of nearly six months, they reached the shores of Bengal. Mr. de Rodt described his feelings in the following words: "On the 11th April, 1836, at last we arrived at Calcutta, under an excessive heat. We proceeded in palankeens to the house of the Rev. W. H. Pearce, who received us kindly and treated us as brethren. Oh how sweet was it, after so much trouble,

once more to feel heartfelt joy and to see kind faces again. We staid only one day at Mr. Pearce's; for the very next morning brother Lacroix came and compelled Mr. Pearce to give us up. In the evening we went in his conveyance to his house, where a couple of rooms were assigned to us, which we shall probably occupy for some weeks."

Towards the end of May, Messrs. de Rodt and Gros left Calcutta for Sonamooky, in the vicinity of Burdwan, where they arrived on the 3rd of June. They were supported by Mr. Groves, a gentleman of the Civil Service, who ever proved himself a friend to the cause of Christ. They settled in Sonamooky, where they immediately took charge of a school of 150 native boys, formerly superintended by Mr. Weitbrecht, and it was their intention to have opened an English school for Natives. The health of Mr. Gros however failing, after a short time, he went to the Mauritius, and Mr. de Rodt was left alone.

The following extracts from two of his letters, give the most correct idea of his labors and feelings, whilst at Sonamooky :—

Dec. 2d 1836. "I have commenced preaching the gospel in the streets and near the houses of the Hindoos, with the assistance of J. the native brother. We rarely have more than 15 or 20 hearers; but we are satisfied, if they only listen with patience and do not laugh at us, or treat our message with contempt. Surely with much perseverance and zeal, and especially with unceasing prayer, something will be accomplished: I hope this from my heavenly Father. Of course the language as yet gives me much to do, and I shall have to labor and study a long time, before I know it perfectly. It is rich in words and terms, and by no means awkward."

Nov. 26th, 1837.—"More than a year has elapsed since I first commenced to preach the gospel to the heathen, and hitherto I have not seen the least fruit of my labors. This is not in the least to be wondered at; on the contrary I should look upon it as a real miracle, if I had made an impression on *one* soul, and brought it to believe in Christ: so firm is my conviction that nothing can be effected without the special grace and agency of God. Every time I speak to the heathen about our Saviour, I am deeply sensible of the weakness of my preaching and the feebleness of my arguments. In what light do they look upon him who speaks to them? It is true that they must fear me and treat me respectfully, inasmuch as I am a European, and connected with the rulers of the land: but according to their views of religion, I am a despicable being, without caste, destitute of true religion, an eater of beef and pork, a *mlechha*, i. e. an impure man. There are times when my courage almost fails me. I love the Lord so little myself; how then can I expect that others should love him? I am worldly-minded; how then can I tell others to renounce the world?

If I, who from a child have been brought up in the religion of Christ, find it so difficult to live consistently with it, how shall others do it, who from their childhood have been brought up in sin and impurity? If I am so cold in my Master's service, and so careless in the discharge of my duties, how can I possibly expect Him to bless my labors? Convictions like these, of my guilt and inability, combined with the consideration of the entire fruitlessness of my efforts, have in the course of the present year frequently depressed my spirits; and my total solitude has rendered my situation more cheerless still. I was also discontented with my sphere of labor; for *often* did I go out in search of hearers without finding any to speak to; and at other times I only met with a very few. Sonamooky is the only considerable place hereabouts, and I now confine myself to it almost exclusively, as the people in the other villages are very few, and unwilling to take the trouble of assembling around us and listening to our addresses. I have, therefore, for some months past, had serious thoughts of leaving this place, and going to some other station, where a greater amount of usefulness might be combined with the advantages of Christian society; and I have frequently made this a subject of prayer."

He was repeatedly unwell in the course of this summer, and in September was laid up with a violent fever, which compelled him to remove to Burdwan in search of medical aid. There he continued ill for four weeks. During his stay there he received an invitation from Mr. Lacroix, urging him to go to Calcutta and labor there jointly with himself. Mr. de Rodt told him in reply, that he would take time to consider it, till the end of the year: but he soon decided to go to Calcutta, when in Mr. Lacroix's house, he might enjoy the society of an older and more experienced brother, whilst his sphere of labor also would be much more extensive.

On the 11th January, 1838, Mr. de Rodt left Sonamooky to proceed to Calcutta. No one who duly considers the circumstances in which he had been placed for upwards of a year, will be prepared to blame him for taking that step. In consequence of the departure of Mr. Gros, he was left all alone, a youthful stranger, just beginning to speak the language, among a scattered rural population, entirely composed of Natives. Deprived of many ordinary comforts of life, cut off from all Christian society, totally left to his own mental resources, without a friend to consult respecting his studies and his mode of proceeding, and at length seized with a dangerous illness, he became convinced that he might, without a dereliction of duty, remove to a more promising and more attractive field of labor.

December, 1841, the latter proceeded to England, he began to dwell in "his own hired house," where he remained until his last illness.

During his stay at Sonamooky he had sufficiently mastered the Bengallee language to be able to preach in it with fluency and acceptance. Consequently he at once took his part in the preaching engagements of the missionaries with whom he had become connected. Whenever he was not absent from home, he preached several times a week to the heathen, in the Society's chapels in Bow Bazar, Thanthaniya Bazar, Simla, and the Chitpore Road. In the last place he preached on the evening of Wednesday, August 23rd, 1842 only a few days before his death. His discourses were always remarkable for simplicity, perspicuity, and a directly practical tendency. He was well understood and much liked by the Natives, and at the conclusion of an address would frequently engage in conversations and discussions with them, in which he invariably displayed a high degree of coolness, self-possession and courtesy.

On the Lord's-day he usually went to one or another of the villages, where Christian churches and congregations had been formed in connexion with the London Society, viz. Rammakal Chok, Gangri and Krishnapur;—after the departure of Mr. Lacroix he took the pastoral oversight of the two former of these churches. He loved the people, and took a lively interest both in their spiritual and their temporal welfare. Besides visiting them nearly every Lord's-day, he sometimes spent several days together in the villages, and during the last cold season lived nearly a month at Ramakal Chok.

He delighted in itinerating labors, and made several extensive tours through various parts of Bengal and the adjacent provinces. Thus late in 1839, he went nearly as far as the borders of Assam, preaching the gospel wherever he went. The next cold season he visited, in company with the Rev. J. Bradbury, the country of the Coles, inhabiting the hills to the north of Orissa. Once or twice he attended the annual mela held at Sagar in the month of January, besides making several excursions to other parts of the country. On these occasions he found that the privations to which he had become inured whilst at Sonamooky, were an excellent preparation for the hardships necessarily attending extensive itinerancies.

When at home, he was also engaged in educational labors. For a considerable time he had charge of a small class of young men, who were preparing for becoming catechists and preachers. These he instructed in the popular branches of divinity, and was especially careful in making them well acquainted with the word of God. He also, for some time before his death, taught a class in the Bhowanipore Institution. The clearness and precision of his ideas, combined with his

educational labors, and his loss will not be felt less severely in this than in other departments of his labors.

Among his literary occupations, his studies must be mentioned in the first place. He did not, during his stay in India, cultivate his acquaintance with the classics or with mathematical and physical science, but he kept up and enlarged his knowledge of divinity. He persevered in reading the scriptures in the originals, and towards the end of his life perused, with great delight, parts of Scott's commentary. To the last he continued partial to Church history. Neander was his favourite author, and during the last days of his life, he much enjoyed the perusal of a new volume of that author's work, which was lent him by a friend.

The chief object of his studies, however, was that he might become more intimately acquainted with the language, religion, social condition, and the manners and customs of the natives of Bengal. Although he had acquired a pretty good knowledge of Bengalee before his removal to Calcutta, yet immediately upon his arrival there he availed himself of the increased opportunities now placed within his reach, for becoming better acquainted with Bengalee literature, always keeping in view the practical object which rendered such a study desirable. The list of books he read is of considerable length; among them were the versions of the Mahabharat, the Ramayana, the Hitopadesh, the Prabodhchandrika, and other works.

He also made a commencement in the study of Sanskrit, and read several poetical pieces, such as the Bhagavat Gita: but death interrupted him in these pursuits. Besides the native literature, he also consulted English works on native subjects, and was constantly endeavoring to enlarge his range of knowledge, by means of personal intercourse with natives of all classes.

The knowledge thus acquired was not locked up in his memory as useless lumber, nor did he avail himself of it as an ornament intended for display, but applied it to practical purposes of various kinds, especially to the revision and composition of tracts and books. As a member of the Bengalee Sub-Committee of the Calcutta Christian Tract and Book Society, he revised and re-wrote several of its publications, among the rest some poetical ones. Of original tracts he only finished one, entitled *Muktimimangsa*, or On Salvation, a most valuable treatise, remarkably well adapted to the mental character of the natives. He revised and published a poetical description of the holy places of India, written by a converted Sanyasee. Another poetical treatise by the same author, on the Nature of Christianity, was in Mr. de Rodt's hands for

Reading Lessons on an ingenious plan,—and also a Bengalee Instructor, formed upon a European model, but adapted to the native taste. A treatise on Geography was also written by him for the same Society. The Calcutta Christian Observer contains also a few English papers from Mr. de Rodt's pen.

Towards the close of his life he was engaged in drawing up an account, wholly based on the government regulations and on facts, of the zemindar and rayat system—a subject of the highest importance in its bearings upon the social condition of the natives, and missionary labors among them.

On the 9th of August, Mr. de Rodt set out on an excursion to the Sunderbuns, where he wished to visit a school lately established in connexion with the Mission. The season was most unfavourable for such a trip, and on the way he exposed himself to the rain and the wet, more than we are prepared to justify. After an absence of six days he returned, without feeling any evil consequences from his excursion for several days. In the evening of the 22d, he told a friend he was very, very tired; and the next evening, after preaching in the Chitpore road, he said to another friend, he felt not at all well. Yet the evening after (the 24th) was again spent in the company of friends, without their being aware of his looking ill. But on Friday, the 25th, he found himself ill, and therefore was removed from his solitary abode to the Union Chapel House, Dharamtollah. It soon became evident that he had caught the jungle fever; and in the afternoon of Monday the 28th, serious apprehensions respecting the issue began to be entertained by those around him. As night came on, the hope that he would survive, became more and more faint.

He appeared to have had little or no apprehension that his end was near; but his consciousness of his interest in Christ's work was clear and firm. On being asked whether he could realize his interest in Christ, he replied—"O, yes—of course." "Is Christ, in the heart the hope of glory? can you realize it?" "Yes, yes—that I can." "Is Christ precious?" "Yes—very." The replies, though brief, indicated from the manner in which they were expressed, the calmness and serenity of his mind, and the assurance of faith and hope which he possessed in his hour of trial.

Mr. De Rodt was in his thirtieth year, when he was summoned away from his work on earth.

A more simple-minded man than Mr. de Rodt we never knew. His attainments were of a high order; but he seemed either unconscious of them altogether, or, if he ever shewed that he knew of their existence, it was by the positive shame that he seemed to feel when in the course of conversation he was led to indicate them.

BENTO D'SILVESTRE.

BENTO was born of European parents at Goa, about the year 1728, and had been a popish priest of Bengal, of the order of St. Augustine, for fifteen years; but having discovered the false zeal, hidden malice, and unwarranted doctrines of the church of Rome, he thought that continuing in that communion, would tend rather to the ruin than the salvation of his soul, and he therefore quitted the Romish church and embraced the Protestant faith. He understood the French, Portuguese, Bengalee and Hindostanee languages. He was baptised by the Rev. Mr. Kiernander in the year 1769, at Calcutta, and afterwards employed by him as his assistant in the Bengal Mission, to take the oversight of the Portuguese congregation.

In the month of July, 1769, a priest arrived in Calcutta from Goa, authorized to excommunicate Mr. Bento de Silvestre unless he should recant. A letter was sent him demanding an answer within twenty-four hours, to the several charges laid against him. He returned an immediate answer, requesting that it might be read publicly in the Roman Catholic church, but aware that this request would not be complied with, he distributed several copies of it to the people in the town; and thus his reasons for leaving their communion being made public, much discussion was excited and some good produced among those of better understanding.

During nearly the whole of the year 1772, Silvestre was afflicted with sickness, but recovered.

As catechist of the Society for Promoting Christian Knowledge, Mr. Bento de Silvestre labored assiduously, though much straitened in circumstances, in the service of the Mission till his death, which took place in 1786, in the fifty-eighth year of his age.

GORDON HALL.

GORDON HALL was born in Granville, (now Tolland,) Hampden county, Massachusetts, April 8, 1781. His parents, Nathan and Elizabeth Hall, were natives of Ellington, Connecticut. They were among the early settlers of Granville, and were highly respected in society for their economy, industry, and moral habits. The father, Nathan Hall, died in Tolland.

In his days of childhood, Gordon Hall was remarkable for his activity, industry, and enterprise. Among those of his own age and neighborhood, he was the leader in their various sports. His love of amusement, his wit and vivacity, gave life and animation to the company in which he mingled. In early youth, he manifested an uncommon versatility of genius. *He was generally employed, in his seasons of relaxation from the labors of the farm, in some mechanical operation, such as the construction of houses, mills, water-wheels, &c. As an instance of his early aspirations after something above mediocrity, at the age of fourteen, he undertook to construct an air-balloon, a description of which he had somewhere found in reading.

He early discovered a taste for books, and particularly for writing. His first efforts at composition were descriptions of persons, taking for his subjects, individuals in his native town. In these efforts, he was remarkably discriminating, and not unfrequently, severely sarcastic.

He continued to labor on his father's farm, improving much of his leisure time in reading and writing, till the nineteenth year of his age; when, at the suggestion of the Rev. Mr. Harrison, the minister of the town, he fixed his heart on a college education. His father, though at first unwilling to part with him, at length gave his consent. Having prosecuted his studies preparatory to college, under the tuition of his minister, Mr. Harrison, he presented himself to the faculty of Williams College, for admission in February, 1805, at the commencement of the second term. When his examination was through, and he had retired, the president asked the tutor of the class which Hall proposed to join, whether the class had proceeded farther than he had. The tutor answered in the affirmative. I care not for that, said the president, you have not a better scholar in the class—this young man has not the languages like a parrot, but he has got hold of their *very radix*. This character as a thorough scholar, he sustained through college, and was

It was not till about the commencement of his third year in college, that Hall became pious. From that time, his heart and his purpose were fixed on the Christian ministry. At Williams-town, he became acquainted with Samuel J. Mills, who was two years his junior in college. Mills often presented to him the subject of Missions to the heathen; but it is not known that Hall openly avowed his purpose to go to the heathen, till some time after he left college.

Soon after leaving college, Mr. Hall commenced the study of theology, under the instruction of Dr. Porter, then pastor of a church in Washington county; Dr. Porter observes, "During the year 1809, Gordon Hall was appointed a tutor at Williams College; and the president's letter, informing him of that appointment, spread before him very urgent motives to accept it. Having read the letter, and pondered a short time on it, he came to me for advice; and having heard what I would say on the subject, he made his decision that evening, and there the thing ended;—it was dismissed from his thoughts, and never again adverted to by him in conversation. This incident, trifling as it may seem, made a strong impression on me at the time, as indicating the promising structure of his mind."

Mr. Hall was licensed to preach in the autumn of 1809. Soon after, he went to preach at Woodbury, in the county of Litchfield. After several months, he received a call from the church and society to become their minister. "Then," says Dr. Porter, "the heart of the missionary came out. Then was revealed the secret, so long cherished between himself, and his beloved brother, Mills." To many it seemed a visionary thing in Mr. Hall, that he should decline an invitation to settle, attended with so many attractive circumstances, and so much prospect of usefulness. But I can never forget with what a glistening eye and firm accent, this youthful pioneer of foreign Missions, full of faith and the Holy Ghost, said, "No,—I must not settle in any parish of Christendom. Others will be left whose health or pre-engagements require them to stay at home; but I can sleep on the ground, can endure hunger and hardship;—God calls me to the heathen;—wo to me if I preach not the gospel to the heathen."

In February, 1810, Mr. Hall was invited to preach in Pittsfield, Massachusetts. Here also he received an invitation to settle, but his love for the missionary work, led him to refuse this desirable parish.

Soon after leaving Pittsfield, he connected himself as a student with the Theological Seminary at Andover, of which he was a member about three months; where with Mills, and Richards, and other kindred spirits, his mind was more and more matured. In the autumn of 1811, under

sions, then in its infancy, he attended a course of medical lectures in Philadelphia, in company with Mr. Newell, his colleague in Bombay. He was ordained as a missionary to the heathen, at Salem, Massachusetts, on the 6th of February, 1812; and sailed from Philadelphia for Calcutta, on the 18th of the same month.

Not having determined in what part of the continent they should labor, they directed their course to Calcutta. Difficulties of a civil nature presenting themselves, they determined to separate,—Mr. Judson and friend urging their way to Burmah, Mr. Newell and wife to the Isle of France, Mr. Hall and Mr. Nott to Bombay. We need scarcely add, that each of these Missions has been rendered dear to the church by the Memoirs of Judson, Newell, and Hall. The Presidency of Bombay at that time was under the direction of Sir Evan Nepean, a man decidedly favorable to Christian Missions *as a man*, but who in his *public capacity* had received the promptest orders to expel the missionaries from India. He manifested great personal kindness, but assured them that he was compelled to forward them by the first ship to England.

It is at this crisis, that the elements of Mr. Hall's character begin to display themselves. The missionaries are actually sent on board ship for England; he then appeals to the governor, in which he at once addresses the private christian, and the public character. It produces no alteration in the purpose of government. Mr. Hall and his colleague then consider whether it be their duty calmly to be returned to England, and thus frustrate their plans, and the hopes of the church, or to follow the example of Paul, who, when he was persecuted in one city, fled to another, and even on one occasion, escaped by a basket from the house of a friend, and thus eluded the vigilance of the heathen police. They adopted the latter alternative.

With the aid of a pious officer, they made their escape on board a country-ship, which professed to be bound for Ceylon, a port they desired to reach; but found, when on board, that she was for Quilon on the coast. Finding this attempt to reach the British colony impracticable, they awaited with calmness the result; Mr. H. observing, as they landed, "That God had defeated their plans to further his own, which were far better." They were not held long in suspense, for an order soon arrived to remove them to the capital of the Presidency. On their arrival, they discovered that they had incurred the temporary displeasure of the governor. A third and last memorial was presented, which was intended as a vindication of their conduct, and clearer exhibition of their purpose "to obey God rather than man." In this address, they urge upon Sir Evan the propriety of waiting for an official paper from

contained some instructions relative to their remaining, under certain restrictions. With this request he so far complied as to prolong the day of their departure. In the interval, affairs were amicably settled, and the persevering servants of God were permitted to remain, under restrictions, which at this day only serve to raise a smile. —

In his correspondence with the governments of Bengal and Bombay, particularly the latter, Mr. Hall manifested great wisdom, integrity, and firmness of purpose; and was at length successful in removing the obstacles, which at first forbade his residence in India, as a missionary.

On the 19th of December, 1816, Mr. Hall was married to Miss Margaret Lewis, an English lady, who had been some years in Bombay.

Mr. Hall possessed a firm and vigorous constitution. Except only a few intervals of bodily indisposition, he was actively engaged in the various duties of the Mission, till the 20th of March, 1826, when he died of the cholera, at Doulee Dhapoor, on the continent, near 100 miles east of Bombay. He was on an itinerating tour among the natives.

Mr. Hall seems to have enjoyed good health while on his tour, till the very day of his death. He had distributed nearly 3000 tracts, and portions of scripture on his way to and at Trimbuck and Nassuck. He found the cholera prevailing very much at both these places. Two hundred or more, died on one day while he was at the last mentioned place.

He left Nassuck on the 18th of March, 1826, and travelled to Seendun, a small village, where he spent his last sabbath on earth. On Sunday evening he took up his lodgings in Doulee Dhapoor, in a temple, with a number of returning pilgrims, one of whom had been attacked with cholera just before arriving at the temple, and another was attacked soon after, and died during the night.

Mr. Hall rose about four o'clock in the morning, awoke the two christian boys whom he had taken with them, and being desirous of proceeding on his journey without any delay, was assisting them in loading the beasts which carried their small tent, and other travelling necessities, when he suddenly fell. He was lifted up, and sat down upon a box, but soon fell again. Upon being raised again, the usual symptoms of the disease (cholera) manifested themselves; they gave him peppermint and calomel: all his laudanum having been expended in ministering to the natives. He had violent spasms, which were in some degree relieved by the use of warm water.

He seems to have been perfectly sensible till the last; gave directions about his burial, and the return of the boys; enjoined them not to take

the utmost of their power. He requested some of the natives, to whom he had given tracts, to preserve them carefully. He also attempted a prayer, but a part of it only was audible. At another time he was heard to say, "It is thy will. Glory be to thee, O Lord!" At a few minutes after twelve on the same day, his soul departed.

With much difficulty, the lads procured a grave. Having shrouded him in his blanket, according to his directions, they laid him coffinless in his humble bed. Thus died and thus was buried one of the first and most distinguished missionaries of the American Board, aged 45.

Few men have accomplished more for the heathen than Gordon Hall. His letters to individuals, and his various appeals to the churches in America, have exerted and are still exerting a most salutary influence on the cause of Missions. His knowledge of the language, manners, customs, and religion, of the Pagans, among whom he resided, was very extensive and accurate. He was eminently qualified to take an important part in the arduous work of translating the scriptures into the Maratha language; and he lived to see the New Testament completed, and a portion of the Old. His services in this department of labor were invaluable to the Mission. He also prepared many tracts and school books, some of which have passed through a number of editions.

In addition to all these labors in the study, Mr. Hall abounded in *preaching the Gospel*, not only on the sabbath and in the usual places of worship, but on every day in the week, and in every place, where he could find hearers. He seemed never to forget for a moment, the duties most appropriate to his office, as a *missionary to the heathen*.

BANY MADHOB MOZOOMDAR.

THE subject of this notice was by birth a Hindoo, of the Kayastha caste, descended from one of the eight families to which the royal founder of the kulins had assigned the *second* rank in this tribe. His parentage was accordingly very respectable. The proper profession of the caste wherein he was born, commonly called the writer-caste, was to live by the pen. He was therefore, as a matter of course, sent to school at an early age for his education.

He entered the Calcutta School Society's school, the most popular institution at the time, and second only to the Hindoo College in point of efficiency, the missionary schools not having then risen to any importance. His relations had no other object in promoting his education than that he should learn to speak, and write, and cast accounts, in the English language, and be thereby fitted for the duties of the desk in some public office. Foreign literature was in those days valued only so far as it proved *arthakari*—a means of improving one's fortune. The Hindoos of the old school continue still to calculate the advantage of an English education by this rule.

From the School Society's school, Bany Madhob Mozoomdar passed to the Hindoo College, and thence to the Medical College. It was while he was studying in this latter seminary, that his mind was first impressed with those truths which since made him wise unto salvation, and set him free from the cruel bondage of sin and Satan. The year 1836, the eventful year which presented several intelligent, promising and well-educated converts to the Christian church, opened in the Medical College with an extraordinary stir among the students. Several were induced to turn their attention to the evidences of christianity,—not so much however from a sense of their danger without Christ, for *Him* they knew not then, nor understood “the wrath of God revealed from Heaven against all ungodliness and unrighteousness of men;”—as from a desire of knowing historically what the evangelical system was. The way in which God prospers his own work is indeed marvellous. St. Paul was converted while he was going as an enemy and a persecutor of the faith. Many have likewise since submitted to the truth, at the very time they were designing its extinction. Many more have been converted from reading or conversation, into which they had originally entered from mere curiosity. It is impossible to delineate the course which the Spirit takes in influencing the human heart. The wind

bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh or whither it goeth. Bany Madhob was one among those whose minds had been moved in this extraordinary way. The result of his reading and enquiry, from whatever motive they might have originated, was his conviction of the truth, and an anxious desire of participating in its blessings. He was shortly after introduced to Archdeacon Dealtry, and by him admitted to the privileges of the Christian covenant by baptism.

After his baptism Baboo Bany Madhob Mozoomdar felt a desire of being educated with a view to the adoption of the missionary office, that he might preach to others those truths on which his own hopes were placed. Not long after, his minister and friend Archdeacon Dealtry, having had, as chaplain of the old Church, the patronage of the Powerscourt scholarship in Bishop's College, nominated him on this foundation ;—and on the completion of his education he was appointed as a catechist in the Barripore Mission of the Society for Propagating the Gospel. The duties of this important post he discharged in the most exemplary manner. None could be more indefatigable,—none more ready whenever and withersoever duty called,—none more devoted to the cause of Christ crucified—none more eager for the salvation of immortal souls. For several times during the week he would regularly go over fens and bogs and jungle fields, for miles and miles from his station, in the execution of his sacred duties ; travelling in *salties** during the rains, and on horseback in other seasons of the year, unmindful of the sun or the rain, and exposed to all the inconveniences of that marshy district.

In one of these visits he caught a fever, which broke out in a violent fit shortly after his return home to the station. It was on a Friday that the disease appeared in its force. Nearly twenty miles from Calcutta, and without a doctor in the station, the invalid's sufferings must have been severe beyond example. The fever continuing unabated, and the patient without medical attendance, his friends deemed it advisable, the following Monday morning, to send him to or nearer Calcutta. But no conveyance was available in the station except a *karanchee*, or native hackney coach. Palkees there were, but no bearers could be persuaded to carry a sick christian. He was accordingly removed, ill as he was, in that jolting vehicle, over a rough moffusil way of twelve or sixteen miles ; and after a night's stay with a friend at Tallygunge, was carried over to Bishop's college on the following day (Tuesday). Every attention was here paid to him, but the disease,

* These are canoes made out of a single tree.

malignant at its first onset, had become by this time too violent for human remedies. Before the third day after his removal to the college dawned, he had already expired !

He died as he had lived, in the faith of Christ crucified, and sustained by the hopes of the gospel. He died even while his friends were praying with and for him !

JAMES JOSEPH SPARROW.

OF JAMES SPARROW'S early years we have no means of gaining information. According to his own account, about the year 1823, he was first brought seriously to feel the necessity and value of real spiritual godliness, from attending the sick and dying bed of a young friend in his house, whose last hours were peace. For many years before, he had been in the habit of retiring to read the scriptures three times a day, but, said he, "it was all formality; I thought myself religious then, but in many respects I was living in a manner offensive to God, and in great danger of perishing." From the period of his conversion he became earnest in religion, and so long as health permitted he always showed himself anxious to cultivate not only "fervency in spirit," but also to be "diligent in business," and his leisure, his private reading and thoughts, were chiefly devoted to the cultivation of piety in his own heart, in his family, and among his friends.

During the greater part of the last three years of his life, he was upon a bed of sickness and suffered very severely. But under those sufferings he was usually cheerful. He "trusted in the Lord," his mind was "stayed upon Him,"—and the Lord "kept him in peace." Under a deep conviction of his own sinfulness, he had good hope of pardon and peace, through the merits of the Lord Jesus Christ. The Bible was his constant companion, and in its truths his mind was occupied; the amazing love of God to sinners, as shown in the gift of His son, was often the subject of his discourse: seldom was he attended by the Rev. Mr. Carr, but he wished a portion of the sacred volume to be read, and the manner in which he applied passages to his own case, and to the circumstances occurring in the world around us, shewed that he regarded the Bible as applicable to the world in all ages, as explaining the secret springs of action among men, and the wonders of God's providence. Often when he referred to his past life and conduct, he would express his grief and astonishment, that he had not been sensible of the evil and neglect of God in which he said he had lived, and his wonder that God had borne with him, and had at last brought him to repentance and faith in Christ.

It pleased God that Mr. Sparrow should experience and exhibit the strength of Christian consolation, and the efficacy of divine grace, on a bed of sickness, pain and eventually of death. His sufferings, which were often very severe, were prolonged month after month, for nearly

God had appointed him, and sought for grace to bow under his hand. While he used every means of relief, yet he scarcely appeared to expect it, but was anxious to derive benefit from his affliction, that as "the outward man decayed, the inward man might be renewed day by day." Often would he say when suffering, it was all right, ordered in wisdom and in mercy. When, in addition to his own personal afflictions, he had to sustain the severe bereavement of some who were nearly connected with him, though these losses came suddenly, and were deeply felt by him; he wrote when under a recent trial—"These are in the covenant ordered in all things and sure;" some of the "all things which work together for good." They all appeared to the eye of his faith, ordered by him whom his soul loved and in whom he trusted. About six months before his dissolution, having been gradually declining, he settled his worldly affairs, as he said, that there might remain nothing to disturb his mind, as requiring to be done. From that period, and indeed long before, he calculated upon death; and looked forward to it as what he was preparing to meet; death was never spoken of by him with dread, or looked to with gloomy views; but as the removing of his earthly tabernacle, that one more glorious might be erected; often he expressed much thankfulness to God for the very kind and unwearied attention of those, who were nearest and dearest to him, and aimed to comfort and to prepare them for that separation, which he saw must soon take place, and pointed out the only source of support and happiness.

On the day before his death, he for the last time received the sacrament, and he then expressed his sense of his own unworthiness, and of his reliance on the Saviour, in those beautiful words of the church of England service—"We do not presume to come to this thy table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy." All was peace within. And thus he continued till he slept in Jesus in the first week in October, 1829.

Mr. Sparrow belonged to the Bombay civil service, and was member of Council at that Presidency at the time of his death.

CLAUDIUS BUCHANAN, D. D.

CLAUDIUS BUCHANAN was born at Cambuslang, near Glasgow, on the 12th of March, 1766. He was the son of Mr. Alexander Buchanan, a man of respectable learning, and of excellent character, who was highly esteemed in various parts of Scotland, as a faithful and laborious teacher; and who, a few months previous to his death, was appointed rector of the grammar school of Falkirk. His mother was the daughter of Mr. Claudius Somers, one of the elders of the church at Cambuslang, about the period of the extraordinary occurrences which took place in that valley, in consequence of the preaching of the celebrated Mr. Whitfield, in the year 1742. Whatever may be thought of some of the circumstances that attended those remarkable scenes, it is unquestionable, that many were excited to a deep and lasting sense of real religion. Amongst this number was the grandfather of the subject of this memoir; whose piety was imbibed by his daughter, the mother of Buchanan. By both these excellent persons he appears to have been carefully trained, from his earliest years, in religious principles and habits.

In the year 1773, at the age of seven years, young Buchanan was sent to a grammar school at Inverary in Argyleshire, where he received the rudiments of his education, and is said to have made considerable proficiency in the Latin and Greek languages. He continued at Inverary till the year 1779, when he was invited to spend the vacation with his school-fellow John Campbell, of Airds, near the island of Mull; and in the following year he received an appointment as tutor to the two sons of Mr. Campbell of Dunstafnage. As he had then only just completed his fourteenth year, his literary acquirements can scarcely be expected to have been extensive; yet the very appointment to such an office, at so early an age, is in itself honorable to his character; and his continuance in it during nearly two years may suffice to show, that his conduct proved satisfactory to his employer. The residence of Buchanan at Dunstafnage might have been longer, had it not interfered with the necessary attention to the progress of his own education. In the year 1782, he therefore left the family of Mr. Campbell, and proceeded to the University of Glasgow, where he remained during that and the following year, diligently pursuing the various studies of the place. Whether his academical course was interrupted by the failure of his pecuniary resources, or was the result of

Glasgow in the year 1784, and went to the Island of Islay for the purpose of becoming tutor to the sons of Mr. Campbell of Knockmelly. In the following year, from some cause, we find him removed to Carradell, in Kintyre, and performing the same office to the sons of Mr. Campbell of that place. In the year 1786, however, Buchanan returned to the college at Glasgow; and a certificate in that year from the Professor of Logic, testifies not only that he had regularly attended upon the public lectures of that class, but that, in the usual examination and exercises he had given commendable proofs of attention, diligence and success, in the prosecution of his studies; and that he had behaved with all suitable propriety of conduct and manners. At the conclusion of the academical session he returned to Carradell, and resumed his employment as a tutor; in which capacity he continued until the commencement of the autumn of the following year; when he quitted his native country, under very singular circumstances, and entered upon a project, on which, as it afterwards appeared, depended the future tenor of his life.

Mr. Buchanan had, from his earliest years, been intended by his parents for the ministry in the church of Scotland: but being naturally of an ardent and excursive turn of mind, he at the age of seventeen, during his first residence at the University of Glasgow, conceived the design of making the tour of Europe on foot; that being the only method of travelling, upon which his slender finances would allow him to calculate. His chief view in this romantic project was, doubtless, to see the world; yet not, as he afterwards declared, without some vague and undefined intention of applying the information which he might collect during his tour, to some useful purpose. It was not however, till nearly four years afterwards, that he put his design into execution. This arose from the following circumstance. He had formed an imprudent attachment to a young lady, who happened to be on a visit to the family in which he was then residing, and who was superior to himself in birth and fortune. The affection was mutual, but the disparity of their rank and station, seemed to form an insuperable barrier to their union. Buchanan became in consequence very unhappy, and in the height of his passion determined to put into execution, his long cherished plan of a foreign tour. He pretended that he had been invited by an English gentleman to accompany his son, upon a tour to the continent; and as this engagement not only offered some present advantages, but held out flattering hopes of his future advancement in life, not inconsistent with their original intentions, his friends consented to the proposal, and permitted him to leave Scot-

plain clothes, becoming my apparent situation, I left Edinburgh on foot with the intention of travelling to London, and thence to the continent: that very violin which I now have, and the case which contains it, I had under my arm, and then I travelled onward. After I had proceeded some days on my journey, and had arrived at a part of the country, where I thought I could not be known, I called at gentlemen's houses, and farm-houses, where I was in general kindly lodged. They were very well pleased with my playing reels to them, and I sometimes received five shillings, sometimes half-a-crown, and sometimes nothing but my dinner. Wherever I went, people seemed to be struck a little by my appearance, particularly if they entered into conversation with me. They were often very inquisitive, and I was sometimes at a loss what to say. I professed to be a musician travelling through the country for his subsistence; but this appeared very strange to some, and they wished to know where I obtained my learning; for sometimes pride, and sometimes accident, would call forth expressions in the course of conversation, which excited their surprise. I was often invited to stay for some time at a particular place; but this I was afraid of, lest I might be discovered. It was near a month I believe, before I arrived on the borders of England, and in that time many singular occurrences befel me. I once or twice met persons whom I had known, and narrowly escaped discovery. Sometimes I had nothing to eat, and had nowhere to rest at night; but, notwithstanding I kept steady to my purpose, and pursued my journey. When I arrived at Newcastle, I felt tired of my long walk, and found that it was indeed hard to live on the benevolence of others: I therefore resolved to proceed to London by water; for I did not want to travel in my own country, but on the continent. I accordingly embarked in a collier at North Shields, and sailed for London. On the third night of the voyage we were in danger of being cast away, during a gale of wind; and then for the first time I began to reflect seriously on my situation." During the violence of the storm, Mr. Buchanan felt as if the judgment of God, as in the case of Jonah, was overtaking him; but unlike the repenting Prophet, no sooner had the tempest of the elements subsided than the agitation of his mind also passed away. He arrived safely in London on the 2d of September: "but by this time," he continues in one of his letters, "my spirits were nearly exhausted by distress and poverty. I now relinquished every idea of going abroad. I saw such a visionary scheme in its true light, and resolved if possible, to procure some situation, as an usher or clerk, or any employment, whereby I might derive a subsistence: but I was unsuccessful. I lived sometimes in obscure lodgings, by

selling my clothes and books ; for I did not attempt to obtain any assistance by my skill in music, lest I should be discovered by some persons who might know me or my family. I was in a short time reduced to the lowest extreme of wretchedness and want. Alas ! I had not sometimes bread to eat. Little did my mother think, when she dreamt that she saw her son fatigued with his wanderings, and oppressed with a load of woe, glad to lie down, and sleep away his cares on a little straw, that her dream was so near the truth ! What a reverse of fortune was this ! A few months before, I lived in splendor and happiness ! But even in this extremity of misery my eyes were not opened. I saw indeed my folly, but I saw not my sin : my pride even then was unsubdued, and I was constantly anticipating scenes of future grandeur, and indulging myself in the pleasures of imagination."

After he had worn out many months in this misery, observing one day an advertisement in a newspaper, for a clerk to an attorney, he offered himself and was accepted. In this situation he was much liked, and soon made friends. He then obtained a better place with another gentleman in the law, and lastly engaged with a solicitor of respectable character and connections in the city, with whom he remained nearly three years. During all this time he had sufficient allowance to appear as a gentleman ; his desire for going abroad gradually abated, and he began to think that he should make the law his profession for life. But during a great part of this time he corresponded with his friends in Scotland as from abroad, writing very rarely, but always giving his mother pleasing accounts of his health and situation.

Though the irreligious state, in which Mr. Buchanan was at this time living, led him too generally to neglect public worship, his early habits still induced him sometimes to enter the house of God. Upon one of these occasions he appears to have been much struck with the conduct of a young friend, who was so deeply alarmed, while the preacher was displaying the terrors of the Lord in the future punishment of the wicked, that he rose up, leaving his hat behind him, and walked out of the church. Two short notes in the summer of the year 1789, indicate that there were, even at that period, seasons in which he thought much and seriously upon his own state, and upon religious subjects ; during which his reflections were sometimes gloomy and desponding, and resembling "the sighing of the prisoner" for deliverance ; and at others cheered by a faint and distant hope of one day enjoying, through the infinite grace of God, the comforts of religion. But it was in the year 1790, that his heart was first effectually impress-

In the summer of this year (1788) he was prostrated by a severe fever ; and whilst on the bed of sickness made many wise resolutions, to be broken upon his recovery. He read Homer and Virgil ; but neglected his Bible. Occasionally he found an hour, snatched from the severe studies of the law, to devote to literary pursuits ; but none to pious meditations. His heart was as hard as ever.

“ In the month of June last,” (1790), wrote Mr. Buchanan, “ on a Sunday evening, a gentleman of my acquaintance called upon me. I knew him to be a serious young man, and out of complaisance to him, I gave the conversation a religious turn. Among other things I asked him whether he believed, that there was such a thing as divine grace ; whether or not it was a fiction imposed by grave and austere persons from their own fancies. He took occasion from this inquiry, to enlarge much upon the subject ; he spoke with zeal and earnestness, and chiefly in Scripture language, and concluded with a very affecting address to the conscience and the heart. I had not the least desire, that I recollect, of being benefitted by this conversation ; but while he spoke, I listened to him with earnestness ; and before I was aware, a most powerful impression was made upon my mind, and I conceived the instant resolution of reforming my life. On that evening I had an engagement which I could not now approve : notwithstanding what had passed, however, I resolved to go ; but as I went along, and had time to reflect on what I had heard, I half wished that it might not be kept. It turned out as I desired. I hurried home, and locked myself up in my chamber ; I fell on my knees, and endeavored to pray ; but I could not. I tried again, but I was not able ; I thought it was an insult to God for *me* to pray ; I reflected on my past sins with horror, and spent the night I know not how. The next day my fears wore off a little, but they soon returned. I anxiously awaited the arrival of Sunday ; but when it came, I found no relief. After some time I communicated my situation to my religious friend ; he prayed with me, and next Sunday I went with him to hear an eminent minister. This was a great relief to me ; I thought I had found a physician : but alas ! though I prayed often every day, and often at night, listlessness and languor seized me. Sometimes hope, sometimes fear presented itself, and I became very uncomfortable. Going one morning to a bath, I found on a shelf Doddridge’s *Rise and Progress of Religion in the Soul*. This book I thought just suited me. I accordingly read it with deep attention, and prayed over it. I next procured Alleine’s *Alarm to the Unconverted*, and dwelt on it for some time. My religious friend then gave me Boston’s *Fourfold State* : this I read carefully, and I hope it did me some good. I now secluded myself entirely from my companions on Sunday ; and

during the week, the moment business was done, I went home to my studies; and have since wholly withdrawn myself from pleasure and amusement." In this manner he passed seven whole months, continually praying for a new heart, and a more perfect discovery of his sins. He then wrote to his mother some particulars of his state, and requested her prayers. In her answer she begged him to apply to the Rev. Mr. Newton, Rector of St. Mary Woolnoth, London, of whom she had heard much, and cultivate an acquaintance with him.

An introduction was obtained, and the lively and substantial interest which Mr. Newton took in the situation and welfare of Mr. Buchanan, is one amongst many other instances of the Christian kindness which habitually warmed his heart.

Mr. Buchanan continued to follow his employment in the law; diligently and devoutly cultivating the spirit of real religion, and anxiously revolving in his mind, the practicability of accomplishing his wishes respecting the change of his profession. He had been induced, from a deep impression made on his mind by a sermon he heard, to desire the office of the ministry, which had once been designed for him. He opened his mind to Mr. Newton, who cherished the idea, and assisted him with books that he might come to the determination. He informed his mother of all the circumstances which had attended his change of heart, and the desire of returning to his first pursuit. His mother, though evidently grieved at his past misconduct, was overwhelmed with joy at this intelligence. She was at first uneasy that her son should think of joining the church of England, but as she discovered that the difference between the churches of Scotland and England consisted only in discipline, and not in doctrine, she approved of the step, only desiring him to consult his Bible, and seek the Lord's direction. Mr. Buchanan about this time became acquainted with Mr. Henry Thornton, a gentleman to whose munificent patronage, he was afterwards indebted for the means of accomplishing the prevailing desire of his heart.

The liberal education which Mr. Buchanan had already received, and his advanced age as a student, naturally led his friends to wish that it might be practicable to obtain ordination for him, without so long a preparation as a residence at an English university for a degree would require. The Bishop, however, to whom an application was made for this purpose, discouraged any such plan, and it was accordingly abandoned. It was afterwards thought, that holy orders might be procured for Mr. Buchanan at an early period, on the condition of his going abroad; and Mr. Thornton desired him to consider, whether

Sierra Leone. To this proposal, Mr. B. after consulting Mr. Newton, signified his cordial assent ; but for reasons which do not appear, this design also was relinquished. For a short time the mind of Mr. Buchanan seems to have been somewhat depressed by the failure of these attempts. But it was not long before Mr. Thornton opened to him a prospect which his most sanguine expectations had never ventured to anticipate ; instead of any further attempts to obtain ordination for him under his present circumstances, Mr. T. determined to send him to the University of Cambridge at his own expense.

In Michaelmas term, 1791, Mr. Buchanan was admitted a member of Queen's College, Cambridge. Here he was exceedingly regular and studious, keeping but little company, that he might by hard study retrieve the time he had lost. His situation was at first peculiarly unpleasant, from his finding scarcely a single companion, whose sentiments and habits were congenial with his own. His indisposition to general visits ever rendered him the subject of much animadversion. But from this trial he was shortly relieved by the praise which he received from his tutor for a Latin theme, the composition of which, though he had written nothing in that language for some years, was pronounced to be superior to that of any other student. He was in consequence treated with much additional respect by his fellow-collegians, was allowed to visit them upon his own terms, and even received several applications to assist them in their studies, which served as a stimulus to his own exertions.

Mr. Buchanan pursued his studies without relaxation, and with some sacrifice of health and strength, till 1794, when a direct proposal was made to him by Mr. Newton to take a voyage to India. Mr. B.'s reply was as follows :—"With respect to my going to India, I am still in a strait between two. Some considerations incline me to stay ; others persuade me to go, as being far better. Being unable to judge for myself, I submit it to the divine direction with perfect resignation. So gracious is He who 'careth for me' in this respect, that your determination, whether for or against my going, will be alike agreeable to me. I am equally ready to preach the gospel in the next village, or at the end of the earth." Mr. Buchanan continued at Cambridge till near the close of this year, when he began to prepare for his ordination. On the 20th of September, 1795, he was ordained deacon at Fulham by Bishop Porteus. Immediately after his admission into holy orders, he entered upon an engagement as curate to Mr. Newton.

Early in 1796, the friends by whose Christian kindness and liberality he had been introduced into the church, conceiving that his talents might be more advantageously employed abroad, recurred to the plan

which had for some time been more or less in their view, and resolved to endeavor to obtain for him the appointment to a chaplaincy in the service of the East India Company. Application was accordingly made to a distinguished Director, Charles Grant, Esq. accompanied by such testimonials as amply certified the qualifications of Mr. Buchanan for the office to which he was recommended. In consequence of these testimonies to his abilities and general character, Mr. Buchanan was appointed one of the chaplains to the E. I. Company on the 30th of March, 1796. Soon after the appointment he received priest's orders from the Bishop of London; and in the month of May went down to Scotland, in order at once to revisit his family, and again take leave of them previous to his embarkation for India. Nearly nine years had elapsed since Mr. Buchanan had left his native country in so strange a way. He remained in Scotland till the first week of June, when he returned to London, and on the 3d of July, preached for Mr. Newton at St. Mary Woolnoth, and terminated by a pious and affectionate farewell his short connection with the congregation of his dear and venerable friend.

Mr. Buchanan left London for Portsmouth on the 30th of July, and on the 11th of August following, he embarked on board the *Busbridge* East Indiaman, and sailed for Bengal. During the course of his extensive voyage, Mr. Buchanan was diligently employed in acquiring useful knowledge, and in endeavouring to promote the improvement of his various companions and fellow-passengers. On the 18th of November, the fleet, which consisted of twenty sail, arrived at the Cape. On the 10th of December, it again sailed, and reached Madras on the 17th of February; and on the 10th of March, Mr. Buchanan landed at Calcutta, two days before the completion of the 31st year of his age.

On his arrival at the capital of the British possessions in India, he was hospitably received by the Rev. Mr. Brown, and resided a short time in his family. He then took a house in Dhurumtollah, where however, he continued but two months, being at the end of that time appointed chaplain at Barrackpore, a military station about sixteen miles above Calcutta.

Here a great disappointment awaited him. The appointment he held was in one respect, at least, a sinecure: there was no church, and there was no congregation. Divine service was never performed. "Barrackpore," he wrote soon after his arrival, "has been called the Montpelier of India. Here I enjoy every thing that can minister to comfort or elegance, except society; we have society too, but it is only polite society. There are not many here, I fear, whose hearts are awakened to

of inestimable value. I mean those two books which are written by the finger of God, the book of God's *word*, and the book of God's *works*. These are treasures, which are inexhaustible, and which afford me in my retirement pleasure, company, and comfort."

The spirit of Claudius Buchanan was severely tried. He had believed that a wide field of utility had been opened to him—that his zeal and devotion were about to be put to the test, his energies called forth, his abilities proved by circumstances at once novel and inspiring. Instead of this he found himself thrown into the midst of uncongenial society, drawing a good salary from Government, doing little or nothing for it, pining in dreary inactivity, his energies running to waste—his Mission shown to be no more than a Mission to dream away life on a salary of twelve hundred a year. Another trial was soon to be added to the list. His friends in England began to mistrust him—to feel and indeed to express some disappointment. They expected that he would do so much; they could not hear that he was doing anything. There were those who understood his position too well to blame him for that which was only his calamity; but others had a vague sort of idea that he had gone out to preach the gospel to the heathen, and that tidings ought to have reached England of conversions on a grand scale. It was simply Buchanan's duty to obey orders; to bury the Company's officers when they died, to marry them when they turned their thoughts towards marriage (which was not very often in those days), and to baptize their christian children. The only work that he could add to this, was the study of the scriptures and of the native languages, hoping one day to turn his acquirements to good account. It was, we repeat, a sore trial; but what could Buchanan do? "I suffered," he wrote to Mr. Grant in 1798, "a long struggle before I could resign myself passively to my unexpected destination. But the struggle is now over; and I view myself as one who has run his race; to whom little more is left to do. I have known some, who in such a case would have extricated themselves with violence and sought a new fortune in the gospel. But it will require a very evident interposition of God indeed to bring me out of this Egypt, now that he has placed me in it: I shall esteem myself highly favored if I be enabled to pass my days in it with a pure conscience, endeavoring to do a little where much cannot be done."—The language this of deep despondency. But better times were in store for him.

Mr. Buchanan had been in India not more than eighteen months when he found his strength prostrated. "The oppression on my chest," he wrote, "is so great, and my breathing so quick that I cannot speak audibly in conversation but with difficulty. And the total

relaxation of my frame, and my inability to sit up long, admonish me that I am not intended for long service. Two fevers since my arrival have no doubt had some effect in weakening me, but I do not attribute my present illness to India. I can trace my pectoral weakness to midnight study at College. But I am thankful that I am without actual pain. I can think and write a letter for two or three hours every morning."

On the 3d of April, 1799, Mr. Buchanan married Miss Mary Whish, third daughter of the Rev. Richard Whish, then rector of Northwold in Norfolk. Towards the close of the year, Mr. B. was appointed by Lord Mornington as third chaplain to the presidency, and he immediately entered upon the duties of that office. One of the earliest occasions of public service, to which Mr. Buchanan was called after this appointment, was in February, 1800; when he preached a sermon at the new church, before Lord Mornington and the principal officers of the government, on the day appointed for "general thanksgiving, for the late signal successes obtained by the naval and military forces of His Majesty and of his Allies; and for the ultimate and happy establishment of the tranquillity and security of the British possessions in India." This sermon was so highly approved, that Mr. Buchanan received the thanks of the Governor-General in Council, with a direction that it should be printed; and it was undoubtedly a production which well deserved that honor. The importance of this public recognition of Christianity as the only basis of civil prosperity, was soon perceived in the increasing attention to personal religion.

During the first six months of 1800, the plan of a collegiate institution had been formed by Lord Mornington, for the purpose of promoting the literary improvement of the younger civil servants of the Company. Mr. Buchanan was desired to draw out a sketch of the constitution of the College, which he did. On the 18th of August, the College of Fort William was formally established, and the Rev. Mr. Brown was appointed Provost, and Mr. Buchanan Vice-Provost.

With the commencement of the year 1804, Mr Buchanan entered upon his important and laborious duties as Vice-Provost, and Professor of Classics in the College of Fort William. His health and spirits had hitherto been more or less depressed; nor was the former likely to be improved by the various weighty engagements which now devolved upon him. A work, however, had at length been assigned to him, both in the college, and as one of the chaplains of the presidency, which while it demanded his utmost talents and exertions, deeply interested his feelings, and animated him with the hope of becoming

extensively useful in India. The institution commenced with one hundred students, the greater part of whom promised to distinguish themselves; and it was not long before there were some instances of a serious spirit of religious enquiry among the students.

On the 25th of July, Mrs. Buchanan, whose health had been much impaired, embarked for England, taking with her their elder daughter Charlotte, and leaving the younger Augusta, then not quite six months old, with Mr. Buchanan. Her voyage was stormy, and otherwise perilous and painful; but she reached her native country in safety on the 18th of February, 1802.

From the time that Mr. Buchanan removed to the presidency, he generally preached at one or other of the churches in Calcutta, once and sometimes twice, on the Sunday; he also occasionally took the Wednesday evening lecture. The congregations at these places began to increase rapidly, and even on Wednesday evenings great numbers attended.

God having now put it into the power of Mr. Buchanan, he felt it his duty to transmit four hundred pounds to Mr. Thornton to repay him the expense he had incurred for Mr. Buchanan's college education. In sending this Mr. B. wrote—"I told him I only sent it back to the fountain, from whence it would probably soon flow again in some act of benevolence." Mr. B. also told Mr. Thornton, that he meant to devote five hundred pounds for the support of a young man at the University, of religious character and good ability, who might be in poor circumstances; and whom he, or Mr. Newton, or Dr. Milne, President of Queen's College, should select. Mr. Buchanan's liberal offers were accepted, and a young man educated at the college, who afterwards filled with ability and credit a very useful station in the church.

While the members of the college of Fort William were zealously and successfully occupied in the prosecution of their labors, the Governor-General in Council, on the 15th of June, 1802, received with the utmost concern, the commands of the Court of Directors for the immediate abolition of that important institution. The Governor-General thought fit, however, to suspend the execution of the order, and to refer the question to the further pleasure of the Court: Lord Wellesley declaring in his letter to the Court, that the abolition of the college must be gradual, and that the institution could not terminate previous to the 31st of December, 1803, when the great body of the students then attached to the college, would have completed the course which they had so successfully commenced. The Court in reply to this, wished the institution to be called a *Seminary*, in which case they

would still support it. As regards Mr. Buchanan's connection with the college, he wrote—"Satisfied with the good which *has* been done by this institution, we wait submissively for the period of its regular dissolution, which will be in December next. Even were it to continue in its present state, or in one yet more improved and respectable, I should not desire to bear a part in it. I have weak health. My heart seeks to be disengaged from collegiate labors, and to find rest and refreshment in the *one* spiritual work of the everlasting gospel. Fortune or fame cannot add an hour's happiness to my present existence: but they may interrupt it. I feel a secret pleasure in the purpose of the Directors to abolish the College, as it respects *myself*; but I feel at the same time, that its continuance under other men, would be favorable to my evangelical labors in this country."

This year Mr. Buchanan received letters from his wife, announcing her restoration to health and embarkation for India in February, on board the *Carmarthen*; and his spirits were greatly revived by her arrival in India, in the early part of the following September.

It was in the summer of 1803, that Mr. Buchanan first thought of proposing certain subjects of prize composition, connected with the civilization and moral improvement of India, to the Universities of the United Kingdom. With this laudable intention he waited on the Governor-General, and having obtained his lordship's approbation of the plan, he on the 20th of October, despatched letters to the Vice-Chancellors and Principals of the Universities of Oxford and Cambridge, of Edinburgh, Glasgow, St. Andrew's and Aberdeen, to the Provost of Trinity College, Dublin, and to the head-masters of Eton, Westminster, Winchester, and the Charter House Schools, containing the following proposals. For the best essay in English prose on "the best means of extending the blessings of civilization and true religion among the sixty millions of inhabitants of Hindoostan, subject to British authority;" in each university, one hundred pounds. For the best English poem on "the revival of letters in the East," sixty pounds. For the best Latin ode or poem on "*Collegium Bengalense*," twenty-five pounds; and the same sum for the best Greek ode on "*Γενέσθω φῶς*." The sum of fifty pounds each for the best Latin and Greek poems was offered to the successful candidate at each of the public schools. No less a sum than sixteen hundred and fifty pounds, was thus appropriated by Mr. Buchanan to this benevolent purpose.

In the month of November following, Mr. Buchanan first communicated his thoughts on the expediency of an ecclesiastical establishment for British India, in letters to the Archbishop of Canterbury, and to the rest of the Episcopal Bench. The reply which he received from

Bishop Porteus confirmed and encouraged him in his determination to bring that important subject fully before the public. It was in the course of this year also, that Mr. Buchanan obtained the sanction of the Governor-General to the building of a new church in Calcutta. But the extensive plans of Lord Wellesley respecting the College, and many political concerns, prevented the execution of this design.

The College of Fort William, according to the regulation of Lord Wellesley, in obedience to the decision of the Court of Directors, was to close on the 31st of December, 1803. It was, however, a very gratifying circumstance to the friends of that institution, that on the 3d of January, 1804, a despatch announced to the Governor-General the determination of the Court, that the College should for the present continue on its original footing. The business and examinations of the students accordingly proceeded in their usual train, or rather with additional spirit.

Early in the summer of 1804, Mr. Buchanan was alarmed by the re-appearance in Mrs. B. of consumptive symptoms, which soon became so bad, that her life was for a short time despaired of; on her partial recovery, being strongly urged to proceed a second time to Europe, she at length very reluctantly consented, and on the 22d January, 1805, embarked on board the *Lady Jane Dundas*. It was at the anxious period, which immediately preceded her departure from India, that Mr. Buchanan resolved to employ a part of the very limited leisure which his ministerial and collegiate duties allowed, to prepare a work which had long been the subject of his thoughts—"a Memoir on the expediency of an Ecclesiastical Establishment for British India." The manuscript of another work accompanied the above—it was entitled "The College of Fort William in Bengal," and contained the official papers and literary proceedings of the college during its first four years, the public examinations held, &c. in order to lay before the English public the purpose and effects of the institution. The manuscript of this work was transmitted to England in the spring, and published in the autumn, of 1805.

It had long been an object of anxiety to the superintendents of the College of Fort William, to obtain a version of the scriptures in the Chinese language. After many fruitless enquiries, they in this year succeeded in procuring the assistance of Mr. Lassar, a native of China, and an Armenian Christian, whose name was afterwards well known as a learned professor of that language: Mr. Lassar arrived at Calcutta in a commercial capacity; and having met with some difficulties, he became known to Mr. Buchanan, who, appreciating his talents, generously liberated him from his embarrassments, and engaged him

at a stipend of three hundred rupees per month to devote himself to the translation of the scriptures, and to the instruction of a Chinese class, formed of one of the elder, and three of the junior members of the missionary establishment at Serampore. The expected reduction of the college rendering it inexpedient that Mr. Lassar should be attached to that institution, this stipend was afforded for about three years at the sole expense of Mr. Buchanan. To his liberality therefore, must be chiefly ascribed the progress which was made in India towards supplying the vast empire of China with a translation of the sacred volume into its own extraordinary language.

In June, 1805, Mr. Buchanan obtained leave of absence for four months, with a double purpose, viz. for the benefit of his health, which his residence and labors in India had considerably impaired, and for the purpose of proceeding to the coast of Malabar, with the view of obtaining information regarding the ancient Syrian churches established there. But while Mr. Buchanan was preparing for this interesting and important journey, a severe indisposition brought him to the gates of the grave. On the 17th of August, he was attacked by fever, and on the 19th, dangerous symptoms showed themselves. Mr. Buchanan felt himself that he was approaching his end. Of this alarming illness a brief but remarkable memorial has been preserved in the handwriting of the Rev. Mr. Brown, who appears to have attended and watched over his valued friend and coadjutor with fraternal anxiety and affection. While apparently on his deathbed, Mr. Buchanan laid open his heart to his friend, told him of his experience, the state of his mind, his hope, and submission to the Divine will. Calmness and a prayerful, resigned spirit marked the whole of his conduct. The fever gradually subsided, and on the 4th September he was so far restored, as to be able to remove to Barrackpore for change of air, and afterwards to Sooksaugor, about 40 miles above Calcutta. During the temporary retreat at this place, for the re-establishment of his health, Mr. Buchanan was diligently employed in Hebrew, Syriac, and Chaldaic studies, with various accompaniments of Rabbinical and other commentators. In the midst, however, of this occupation, he was interrupted by the affecting intelligence of the death of Mrs. Buchanan, which took place on the 18th of June, on board ship, while off the Island of St. Helena on her voyage to England. At the close of the year Mr. Buchanan, who had returned to Calcutta, was seized a second time with fever and ague, which laid him aside for a fortnight. On his recovery he was informed that Sir George Barlow, the new Governor-General, had appointed him Provost of the College, under the new regulation, which admitted of only one superintending officer.

Early in the year 1806, Mr. Buchanan expecting that the Hon'ble Court would send out orders for the abolition of that department of the College, which had hitherto been instrumental in promoting translations of the scriptures into the oriental languages, was anxious to make some provision for the continuation of these important works. With this view Mr. Buchanan and others resolved to encourage individuals to proceed with versions of the scriptures, by such means as they could command; purposing at the same time, not to confine this encouragement to Bengal, but to extend it to every part of the East, where fit instruments could be found. Mr. Buchanan particularly determined to devote his influence as Vice-Provost of the College in aid of the translations then in the hands of the missionaries at Serampore, and to endeavor to excite the public interest in their favor. For this purpose he drew up "Proposals for a subscription for translating the Holy Scriptures" into fifteen oriental languages, of which copies were distributed liberally in India and in England; and sermons were preached in various parts of England.—Such was the approbation with which the proposal was generally received, that in a short time the sum of sixteen hundred pounds was subscribed in aid of the intended translations.

In the course of the preceding year, Mr. Buchanan received from the University of Glasgow, of which he had been formerly a member, a diploma conferring upon him the degree of Doctor of Divinity.

On the 3d of May, 1806, Dr. Buchanan commenced his long projected journey to the south of the Peninsula. The principal objects of this tour were to investigate the state of superstition, at the most celebrated temples of the Hindoos; to examine the churches and libraries of the Romish, Syrian, and Protestant Christians; to ascertain the present state and recent history of the eastern Jews; and to discover what persons might be fit instruments for the promotion of learning in their respective countries, and for maintaining a future correspondence, on the subject of disseminating the scriptures in India. Such were the important objects to which he was desirous of devoting the last year or two of his residence in the east. On the 13th, Dr. Buchanan was at Contai, on the 20th at Balasore, whence he proceeded through the crowds of pilgrims to Juggernath. On the road he received a visit from the Runnaka Rajah. "I had heard," wrote Dr. B. "he had formerly murdered some English sailors who were wrecked on his coast between Balasore and Juggernath, and therefore resolved not to acknowledge him as a gentleman. I accordingly desired a table to be placed on the lawn before the tent, and one chair, in which I sat with a book before me. The Rajah came up with much ceremony and

presented a nuzzur. I did not rise from my seat, nor offer him one. He was much embarrassed. I spoke to him civilly; and presently rose up and made salam to him as a signal to depart. The crowd of faqueers and sunyasis could not understand this. After he was gone I told them the reason, and that I could not as a Christian padree bow to vice, whether in a Rajah or a priest. This seemed something new to them; but one of them, a very old man, said it was very proper." The Rajah, alarmed at this reception, fearing lest Dr. B. should give an unfavorable character of him at Cuttack, followed and overtook him, and on Dr. Buchanan explaining the reason of his conduct towards him, he said he repented of his former sins, and hoped the British government would pardon him.

From Juggernath Dr. Buchanan moved rapidly by dawk to Madras, meeting with much attention from the authorities on his road—he arrived at Madras on the 31st July. From this place he went on through Trichinopoly, Pondicherry, the missionary stations at Tranquebar, and at Tanjore, Cuddalore, Combeconum, &c. At Tanjore he received a very agreeable visit from Serfogee Rajah, the pupil of Swartz—and at Tanjore among the Christians and the aged Kohlhoff, he spent a most pleasant time, in the interesting scenes of the ancient Christian Missions there, almost forgetting the object of his journey. Dr. Buchanan passed three days among the ruins and antiquities of Madura, and thence proceeded to the Juggernath of the south, Ramisseram. From this place he crossed over to Ceylon, thence to Cape Comorin and Cochin. He visited all the Syrian and Roman Catholic churches, and Hindoo antiquities along the coast—obtained descriptions of each, and several Hebrew and other manuscripts and books regarding them, and also of the Syrian scriptures used in the churches. These manuscripts filled six chests. Dr. Buchanan also made arrangements for the translation of the scriptures into the native language of Malabar. His success therefore as to the great objects of his journey, had been complete.

On the 6th February, 1807, Dr. Buchanan embarked in the Danish ship *Danesberg* for Calcutta, and after touching at Colombo arrived safely in the Ganges on the 15th of March. On his return he found that the College of Fort William, which had flourished nearly seven years, during which period it had been productive of the most important benefits both to the service of the E. I. Company, and to oriental learning and religion, had been reduced within very narrow limits on the first of January. The offices of Provost and Vice-Provost were abolished, and the professorships restricted to three, viz. the Hindoostanee, Bengalee and Perso-Arabic; it being intended that the students should only be attached to it on an average for a single year. The

labours, the influence, and the income of Dr. Buchanan were in consequence of this arrangement materially diminished. The reduction of the former was not only grateful to his taste and inclination, but necessary to his health; while that of the latter affected him only as it tended to abridge his means and opportunities of usefulness. His grand object was the promotion of christianity in India. This he had kept steadily in view during the period of his Vice-Provostship; and it was in pursuance of the same important object that he undertook the extensive journey to the Malabar coast, and that he for a long time contemplated going home overland, for the purpose of visiting the ancient Christian churches in Mesopotamia and Syria.

In May Dr. Buchanan sent to England for publication, a small work regarding a Literary Institution, whose object was to promote Christian knowledge in Asia by means of books; which institution was to be exclusively literary, and had no connection with any Mission Society. The institution was, however, carried but very imperfectly into execution, and the publication of the manuscript (though printed) was suppressed by some of his friends in England, who thought the measure inexpedient, in which opinion Dr. Buchanan afterwards acquiesced.

In July, 1807, Lord Minto, who had long been expected, arrived as Governor General in Bengal.

Towards the close of this year, Dr. Buchanan had a rupture with the supreme government, on account of the gospel. The government made an effort to restrain the exertions of the missionaries in Bengal, and Dr. Buchanan reluctantly found it his duty to interfere on their behalf. It appears that not long after his return from the coast of Malabar, Dr. B. preached a series of discourses in the Presidency church on the subject of the Christian prophecies, which proved so acceptable to some of the congregation, that they expressed a wish that he would permit them to be printed; observing, that as he was about to return to Europe, they hoped he would bequeath these discourses, as a parting memorial to his friends. To this request Dr. Buchanan acceded, and accordingly made preparations for their publication. These sermons related chiefly to the divine predictions concerning the future universal propagation of the gospel; and were intended to excite the public attention to that important subject, as well as to animate and encourage those who, from the purest motives, were laboring to promote the knowledge of Christianity in India. On transmitting, however, an advertisement to the Government Gazette, announcing the intended publication of his discourses, Dr. Buchanan was surprised to find, that the insertion of it was refused; and that an order had been issued to the printers of the other newspapers, forbid-

ding them to publish the obnoxious notice. Shortly afterwards he received a letter from the chief secretary to the Presidency, desiring that he would transmit the manuscript of his sermons on the Prophecies for the inspection of government. To this unexpected demand Dr. Buchanan gave no immediate answer. It had long been the subject of painful observation to him, that on the departure of the Marquis Wellesley; during whose administration the spirit of promoting learning and religion in India had been general and ardent, a directly contrary disposition was manifested; as if it had been previously restrained by his presence. This first appeared under the administration of Sir George Barlow, and had been acquiring strength ever since. Lord Minto had now assumed the supreme government, and as several measures were adopted, which appeared to Dr. Buchanan to operate very unfavorably for the interests both of learning and religion, he deemed it his duty, before he quitted Bengal, to address a memorial to his Lordship, in which he particularly directed his attention to the character and tendency of those measures; and in so doing, explained his reasons for declining to comply with the wishes of government respecting his sermons on the Prophecies. The memorial was not even honored with a reply. Lord Minto considered it not as a communication intended to inform him on subjects with which he was likely to be unacquainted, but he viewed it as disrespectful to his government, and transmitted it by the very fleet which conveyed Dr. Buchanan himself to England, to the Court of Directors, accompanied by a commentary, of which Dr. Buchanan remained perfectly ignorant till some years afterwards; when, with many other documents relative to Christianity in India, it was laid upon the table of the House of Commons.

On the 27th November, 1807, Dr. Buchanan left Calcutta on board the *Baretto*, reached Fulta the next day, and sailed from Saugor on the 9th of December. In crossing the Gulf of Manaar the vessel encountered a gale, and was obliged to put into Colombo. Here he exchanged from the *Baretto* to the *Canton*, on which vessel he proceeded to Cochin, where he arrived on the 27th December. On the 2d January, 1808, Dr. Buchanan left Cochin, accompanied by Colonel Macaulay, for a second tour upon the coast of Malabar. He proceeded to the famous Sanscrit College at Trichiur, and thence to a district of the Syrian Christians, which he had not before visited. To the church at this place Dr. Buchanan presented a large gold medal in the name of all the Syrian churches in Malayálim, and also a gift of money for the poor. Thence he visited Malihí and afterwards Goa. At the latter place he was enabled to enter the great hall of the Inquisition, where the captives of that cruel system were wont to be marshalled when they

proceeded to the flames: he was desirous of entering the dungeons below and counting the prisoners, but was not allowed. This visit excited a very general alarm among the priests, and the whole Catholic body of the place, and Dr. B. himself began to have some fears for his own personal safety, in consequence of their desire to prevent the publication of the information he had obtained, as he had declared his intention to do.

On the 6th of February Dr. Buchanan reached Bombay. He had taken with him the manuscript translation of the Four Gospels into the Malayalim language, which had been completed by the Syrian bishop and clergy, intending to print it here at his own expense. The Governor seemed willing to allow the publication of the work, but as the community of Malabar Christians were chiefly within the jurisdiction of the Madras Presidency, he thought an application to the Governor of Madras was necessary. Dr. Buchanan left the manuscript in the hands of Messrs. Money and Forbes to be printed, and went on in the *Charlton*, arriving at Point de Galle on the 13th of March, and in London about the middle of August.

On his arrival Dr. Buchanan paid a visit to Scotland, and thence came to Bristol, where he continued some time, and there preached the annual sermon for Missions to Africa and the East. On the 26th February, 1809, he preached his sermon entitled, "The Star in the East," at the parish church of St. James', Bristol, for the benefit of the Church Missionary Society. This was the first of that series of able and well directed efforts by which its excellent author, in pursuance of the resolution he had formed in India, endeavored to cherish and extend the interest he had already excited for the promotion of christianity in the East. Dr. Buchanan afterwards exercised his ministry at Welbeck chapel in London. Cambridge University conferred on him the degree of Doctor of Divinity. He also travelled over a large part of England for the object which ever lay nearest his heart, the furtherance of the missionary cause in India; for which purpose, and the printing of the scriptures in the oriental languages, he obtained subscriptions, and preached whenever he had an opportunity.

In February, 1810, Dr. Buchanan entered again into the marriage state—the lady with whom he formed this second engagement was the daughter of Henry Thomson, Esq. of Kirby Hall, near Boroughbridge, in Yorkshire: from this period he fixed his residence in Yorkshire, where he undertook the whole charge of the parish of Ouseburn. It was during his residence here that he committed to press two sermons which he preached before the University of Cambridge, and his valuable work entitled "Christian Researches in Asia." The circulation

of the latter publication was immense. The first edition of seventeen hundred copies was soon exhausted ; and before the end of the year three others had been printed. The labor which he had undergone in preparing this interesting volume for the press, probably led to a painful, though apparently unimportant seizure, which was evidently the prelude to one of a more serious nature—namely, a slight debilitating stroke, affecting the voice and right hand, of the paralytic kind. Attacks of illness arising from nervous debility now became rather frequent, and he was advised to relinquish study entirely. He now formed a plan with a view to an object which he had long cherished, and which might, he hoped, prove beneficial to his health. This was no less an undertaking than a voyage to Palestine, with the view of investigating subjects connected with the translation of the Scriptures and the extension of Christianity. Every thing for this voyage had been prepared, a companion engaged, when a few weeks before the time for his departure, a second and more alarming attack of the same illness which had laid him by at the commencement of the year, came on, and suspended and ultimately dissipated all thoughts of accomplishing that extensive and interesting undertaking. This second paralytic stroke affected the half of his head and body.

After his recovery the attention of Dr. Buchanan was again directed to the subject of a more extensive ecclesiastical establishment for British India. The time was now approaching for the renewal of the Charter of the East India Company ; and the friends of religion were anxious to improve this opportunity of pressing the consideration of the measure in question, upon the attention of government and of the legislature. It was evident that no man was better qualified to suggest the best method of proceeding upon this occasion than Dr. Buchanan. Some distinguished persons, who took a lively interest in this weighty subject, accordingly applied to him to prepare a sketch of what he might deem advisable, with respect to the proposed establishment, for the purpose of submitting it to the consideration of his Majesty's ministers, and of others particularly concerned in the determination of this question.

While preparing this work, Dr. Buchanan was visited in March, 1813, with a domestic affliction which completely overwhelmed him ; this was the death of his partner. " She was," wrote her husband, " ready for the summons—she had long lived as one who waited for the coming of her Lord—her loins were girded, her lamp was burning, and the staff was in her hand—she had nothing to do but to depart." A few days after this afflicting event, Dr. Buchanan expressed his feelings more

humility, those "peaceable fruits of righteousness," which he was chiefly anxious to derive from his loss.

Early in the spring of this year, Dr. Buchanan published his work, entitled—"Colonial Ecclesiastical Establishment: being a brief view of the state of the Colonies of Great Britain, and of her Asiatic Empire, in respect to religious instruction: prefaced by some considerations on the national duty of affording it." This work was very extensively circulated, particularly amongst the members of both Houses of Parliament, and made a strong and general impression throughout the country. It was not merely, however, by the press, that the friends of religion endeavored to instruct, and awaken the public upon this critical and momentous occasion. They resorted to the legitimate and constitutional measure of petitioning Parliament upon the subject, and nine hundred addresses from the cities, towns, and even villages of the United Kingdom, crowded the tables of both Houses, imploring the interference of the Legislature, in behalf of the moral and religious interests of India. The contest was long and arduous; but the voice of Christian duty and of sound policy, which must ever be inseparable, at length prevailed. A resolution to the following effect, was introduced by his Majesty's ministers into both Houses; and after very full and lengthened discussions, in which Mr. Wilberforce, Mr. W. Smith and Mr. Stephen particularly distinguished themselves by their able and eloquent efforts in its support, it was in the House of Commons carried by a great majority, and in the House of Lords, without debate, and without a division:—"That it is the duty of this country to promote the interest and happiness of the native inhabitants of the British dominions in India; and that such measures ought to be adopted as may tend to the introduction among them of useful knowledge, and of religious and moral improvement. That in furtherance of the above objects, sufficient facilities shall be afforded by law, to persons desirous of going to and remaining in India, for the purpose of accomplishing these benevolent designs." A previous resolution had already passed, by which a bishop and three archdeacons, were to be appointed to superintend the clergy of the Established Church in India; thus accomplishing, though not to the extent which he deemed necessary, the two great objects which Dr. Buchanan had so ably and so perseveringly pursued.

The labors, however, of Dr. Buchanan, in this great cause were not yet completed. In the course of the debates in the House of Commons, upon the question of allowing efforts to be made by pious and benevolent persons to promote Christianity in India, his name and his writings were introduced by several of the Anglo-Indian opposers of

that measure, in terms which can scarcely be excused, even on the ground of their own sincere, though mistaken apprehensions of the subject. He was represented by these gentlemen as the calumniator of the Hindoos, and as having given to the world a false, or at least an exaggerated, statement of their cruel and immoral superstitions. But witnesses, from Mr. Holwell to Sir William Jones, Lord Teignmouth, and Sir James Mackintosh, had already convinced every calm and unprejudiced enquirer, that Dr. Buchanan's statements, so far from being exaggerated, fell far short of the truth: the unfounded allegations of Dr. B.'s calumniators were easily repelled by Mr. Wilberforce, who generously undertook his defence in the house. But Dr. Buchanan thought it necessary more publicly to defend himself, and after the agitation had somewhat settled down, he collected the printed and private correspondence which had passed between himself and the members of the House, and published them separately.*

Dr. Buchanan appears to have left Kirby Hall towards the end of October, 1813, and to have gone to Cambridge. He was then described by Mr. Kempthorne as—"eminently dead to the world, and as it were, absorbed in heavenly things. His deep domestic afflictions seemed to have been greatly sanctified to him. He appeared to watch for every opportunity of seasoning our ordinary discourse with the salt of religion." Dr. Buchanan staid about ten days at Cambridge,—where he experienced very general kindness and more than ordinary civilities from the members of the University, particularly from the Bishop of Bristol—and then to have proceeded to London, where he was chiefly occupied in his preparations for the Syriac New Testament. In December, Dr. Buchanan returned to Cambridge, where his time and attention were divided by the Syriac, and the composition of a charge to be delivered at the request of the Church Missionary Society, to the Rev. Messrs. Greenwood and Norton, clergymen of the Established Church, proceeding as missionaries to the Island of Ceylon; and to the Rev. Messrs. Schnarré and Rhenius, ministers of the German Lutheran Church, proceeding in the same sacred character to the coast of Coromandel.

On the 17th of February, 1814, he returned to Kirby Hall, and continued there till the month of July following. While there he wrote—"I am stronger than I was; but my defect in utterance and

* Under the title of "An Apology for promoting Christianity in India: containing two letters addressed to the Hon'ble E. I. Company, concerning the idol Juggernath; and a memorial presented to the Bengal Government in 1807, in defence of the Christian Missions in India, printed by order of the Hon'ble the House of Commons. To which are now added, Remarks on the letter addressed by the Bengal Government to the Court of Directors, in reply to the Memorial. With an Appendix, containing various official papers, chiefly extracted from the Parliamentary records, relating to the promulgation of Christianity in India."

breath remains, and also my want of memory ; which shows that my illness affected the mind a good deal." He afterwards went down to Broxbourne in Hertfordshire, where the printer lived, who had undertaken to print his edition of the Syriac New Testament, in order to superintend the execution of the work.

On the 17th January, 1815, Dr. Buchanan's early friend and patron Mr. Thornton died, and no one shed more sincere tears over his grave than he did—another of those ties by which he had been linked to this world was destroyed. The extreme severity of the weather during a portion of the time that Dr. B. had been exposed to it on the mournful occasion of attending Mr. Thornton's funeral, had excited some apprehensions in the minds of many, as to its probable effect on his debilitated constitution. He did not, however, appear at the time to have suffered by it, and reached Broxbourne on the 25th of January, 1815, in safety. On the 1st of February, he wrote to Mrs. Thompson, his mother-in-law, informing her of the solemn scene at which he had lately been present, describing the numerous and respectful attendance at the funeral of Mr. Thornton, and expressing his earnest desire to follow him to the same blessed inheritance. This was the last communication to his distant friends.

The time of his departure was now fast approaching. He continued, however, his Christian undertaking to the last, and the day preceding his death he had advanced to the twentieth chapter of the Acts, in the Syriac version of the New Testament. On the 9th of February, while making a morning's call on some of his neighbors, Dr. Buchanan was taken with something of a fainting fit, which passed off, without his considering it of consequence enough to require medical assistance. As the sickness came on again towards evening, the Doctor was called in, but he expressed no apprehension of danger. Dr. Buchanan retired a little past ten, saying he was a little better. About half-past eleven he said he was worse ; he appeared to be laboring under a spasm in the breast. He intimated a wish for Rev. Mr. Kempthorne, who was by his bed-side, to hold his head, and in this posture, without struggle or convulsion, his breath appeared to leave him ; so that before twelve, his spirit had joined the glorified saints above. He was forty-nine years of age.

JOHN CHAMBERLAIN. ✓

JOHN CHAMBERLAIN was born at Welton, in Northamptonshire, on the 24th of July, 1777. He was the eldest son of John and Ann Chamberlain, who were poor but industrious people, and who gave to their children the best education their circumstances would admit.

Mr. Chamberlain, in his infancy, was very weak and delicate, and when about three years old, he had a fever, by which he lost his hearing in one ear, which he never afterwards recovered.

He was sent to a village school when he was very young—so young that he could not remember first learning to read: all he could recollect was that he used to sit on a little stool, by the side of his mistress, with a large Testament in his hand, and that he was the first of a considerable number of children much older than himself.

The serious impressions which he received at this very early period were, under the Divine blessing, one link in that chain of events which brought him to an experimental acquaintance with religion, and which to his latest days never failed to inspire in him thankfulness to the Author of all good.

In the year, 1789, he was called to leave his father's house. His father designed him for some mechanical business; but from the state of his son's health, which at this time was still delicate, he was led to alter his plan, and to direct his attention to farming, thinking it would be a likely means of strengthening his constitution; he was, therefore, removed from home, and brought up in this line of life at Market-Harboro, in Leicestershire. In the year 1794 he went to reside at Burby in Northamptonshire, where he heard Dr. Bridges, an Evangelical clergyman. The state of his mind at this time is faithfully described in these words: "Here I heard the glorious news of salvation. Here I began to think, and read, and pray. Dr. Watts' Psalms and Hymns were my constant companions. I committed the greater part of them to memory, and was continually repeating them; whether walking in the fields, or working in the barn, or wherever I might be, they were the rejoicing of my heart. Morning, noon, or night I was alike glad. But alas! how vain and weak was I, puffed up with pride! I formed resolutions, but sin revived! My futile efforts failed, and I rolled down the tide of vanity. I knew little of the deceitfulness of sin or the tempter's wiles. My hard, treacherous heart, beguiled me. I soon forgot my vows; sinned vilely, and strove to lull my conscience fast asleep. But in vain—it stood faithful, and with severe reproofs chastised me for my sin. My guilty soul was overwhelmed with deep re-

morse, shame and bitter pain. O wondrous wisdom, joined with free mercy. O divine providence, how deep are thy ways !”

In 1795 he went to live at Brunston, in the same county. Here the person with whom he resided made him promise not to go to meeting: to this he agreed, only insisted upon going to hear Dr. Bridges at a neighboring church; as the gospel was not preached in Brunston church. He used to go every other sabbath. Towards the spring of this year something took place which prevented his going to church for three sabbaths. On the evening of the third, he said to his master, “I have not been to church a long time, I wish you would let me go to meeting. It is not right to break the sabbath in this manner.” His master said, “Why John, if you go once, you will want to go again, and that will not do. You may go to-night.” He went—Mr. Simmons preached—Divine power accompanied the word to his heart. The sabbath after he applied for leave to go again to the house of God: it was obtained, but with a strict charge never to ask any more. At this time his pleasures were inexpressible, he was swallowed up in Divine things. Religion was indeed his meat and his drink. Through his great attention to his Bible, and his frequenting the chapel, he now met with much persecution; but it only drove him nearer to God. In the following year he went into a serious family at Brunston; and shortly after, he, his master, one of his fellow-servants, and the house-keeper, together with eleven others, were baptized by Mr. Simmons at Guilsborough. Being thus introduced into the church, Mr. Chamberlain “continued steadfast in the Apostles’ doctrine and fellowship, and in breaking of bread, and in prayers.”

It was in October the same year, 1796, that his mind was first impressed with the state of the heathen. He heard of the Baptist missionaries, Thomas and Carey, in India, and was continually wishing to be with them. But considering it impossible to realize his views of becoming a missionary, he, in 1797, went to live with Mr. Haddon, at Nasby, where he laid himself out to do all the good in his power. He influenced the people to establish a Sunday School and meetings for prayer, at both of which he attended as much as possible. His heart was fully set on these things, and he longed to be more at liberty, that he might exert himself more in the service of God. For this purpose he had determined, when the period was expired for which he had engaged, that he would learn some trade, in order that he might have more time to devote to religion.

While Mr. C.’s prospects for futurity were fluctuating, and he was expecting to change his occupation, his worthy master, knowing the state of his mind with respect to the heathen, mentioned the subject

to some ministers of the Baptist denomination : they being gratified with the account given of him, proposed him to the committee of the Baptist Missionary Society ; and after the matter had been discussed, it was agreed, at a committee meeting held at Northampton on the 20th September, 1798, “ That Mr. Chamberlain be accepted as a probationer for missionary undertakings, and placed under the care of Mr. Sutcliff for that purpose, during the pleasure of the Society.” His heart’s desire was now fulfilled.

It appears that he entered on his preparatory studies at Olney about the 7th of October, 1798, and continued there somewhat less than a year. During the whole of this time, he paid the most scrupulous attention to the state of his heart, and rigidly examined the motives by which he was influenced. He was fully convinced, that personal religion was indispensable to his happiness and usefulness : hence every scene, every circumstance, every book, every sermon, and every friend, that produced an effect on the state of his mind, was carefully noticed by him in the account of his daily experience. At the end of the twelvemonth, his mind was not perfectly satisfied as to the path of duty ; his studies had not been pursued to the extent which was judged desirable, and the society had no immediate need of his services. It appears, therefore, that, from the combined view of these things, the committee recommended him to continue his studies at Bristol, with a view to the ministry ; leaving it to the decision of his own mind, and future circumstances, to determine what should be his final destination.

After quitting Olney, he was called to exercise in ministerial labors more frequently in different parts of the country. The places at which he preached were Gretton, Oakham, Welton, Walgrave, Braybrook, Brunston, and Emberton. He was often much discouraged on account of his own barrenness, and the low state of religion in some with whom he conversed ; but, on some occasions he rose superior to all obstacles, and enjoyed the sweetest pleasure in this sacred employment.

Mr. Chamberlain now set himself to learn the languages, Hebrew, Chaldee and Arabic, and having one day met with the *Baptist Register*, in which he found a hymn in Bengalee, he began to learn it ; and thus, says he, “ I discovered something of the pronunciation, which is what I have wished for a long time to know. I spent two or three hours singing Bengalee. My heart was fired more than ever. I longed to hear the poor Hindoos singing. My desires flowed forth, and I could scarcely help imagining that I was among them.”

In March, 1801, Mr. Chamberlain lost his mother by death. In May, the Society were making enquiries with the intention of sending

more missionaries to India ; “ this has,” wrote Mr. C. “ excited many feelings in my mind, and great searching of heart whether it is my duty to propose myself again to the Society or not : however, as no one has said any thing to me about the Mission, I think it is my duty to say no more at present, but to bear the pain it occasions, and wait the will of Jehovah. In many respects, to trust in him is intricate, and dark, and self-denying ; but in all our affairs, it is the safest and the happiest.” He had not however to wait long. The important question was, in December, put to him, “ Are you willing to go ?” The answer was cheerfully returned, “ I am willing,” and thus all the discouragements which Mr. C. had hitherto experienced to damp his zeal and deaden his desire, vanished. Writing at this time he says—“ I see great reason to be thankful that I did not go to India before ; many important points were then in an unsettled state, which have since been adjusted : my connection with my dear H. S. was then undetermined ; she would have been hardly willing to have accompanied me, and I perhaps should have been unwilling to have gone without her ; but now we are of one mind ; where I go, there she will go also. I needed instruction and stability in my sentiments, which I trust are, in some measure, attained.”

Mr. C. attended to his studies with great intenseness : some weeks he was engaged nineteen hours every day : this was an excess which ought not to be imitated. He often regretted that so much of his time at college was devoted to literature, and so comparatively little to divinity ; and this is a subject well worthy the consideration of those who, without neglecting other duties required of them, might, by carefully husbanding their time, give a much larger portion of it to this delightful study. While literary objects were pursued with such avidity, private devotion and public services were not neglected. Besides other good books, he used to read fifteen chapters of the Bible every day—five early in the morning, five in the middle of the day, and five in the evening ;—it was the man of his counsel ; and he was particularly fond of reading it in the original languages. He made it a regular practice to engage in prayer five or six times every day, and was never satisfied unless he enjoyed something of the spirit of devotion in all these exercises. He frequently went out to preach to the poor people of the city ; and his efforts were blessed to the conversion of some, while they aided the convictions of many others.

Mr. C. had, previous to his going to Bristol, formed an acquaintance with an amiable young woman at Walgrave, in Northamptonshire, to whom he was married on the 29th of April, 1802 ; soon after their marriage they proceeded to London, where he was solemnly set apart

to the work of the Mission. About the 15th May, Mr. C. set sail for America, and arrived at New York sometime in July ; thence they proceeded to Burlington, and spent a few days in the family of Dr. Staughton, where they were kindly entertained. While in America, Mr. and Mrs. C. received the kindest attentions from others beside Mr. S. both ministers and people, particularly from Captain Wicks, who had before distinguished himself as the friend of missionaries, and who being then at Philadelphia, was very assiduous in procuring them a passage to India. They embarked on board the *Mantecello*, about the middle of August, and arrived at Calcutta on the 25th January, 1803. On the passage, Mrs. Chamberlain was confined of a daughter, who however lived only seven days.

Immediately on arrival, Mr. and Mrs. Chamberlain proceeded up to Serampore, where they were welcomed by the whole missionary band, and there they took up their residence. By a happy mixture of exercise with study, Mr. C. soon overcame the difficulties of the language, and in about one year was able to preach the gospel with confidence. But he did not stop here : he was not satisfied with being able to read the best authors, to understand and be understood in conversation, to speak on public occasions, and to compose in common prose ; but knowing how much the natives admire poetry, and that any thing in a poetic dress is doubly interesting to them, because the shastras which they venerate most are thus adorned, he applied himself diligently to the study of their poetical works, and soon made such attainments in this more difficult branch of literature as to be able to compose hymns, and other religious pieces in various metres ; and upon the foundation which he here began to lay, he afterwards raised a considerable superstructure.

While he remained at Serampore, he took a regular part in all the duties of the station—he also engaged in English preaching both in Calcutta and Serampore ; and took a part in the instruction of the rising generation in English. After having performed the appointed duties of the day, when not engaged among the heathen, he used frequently to visit the native brethren, to converse, read and sing with them ; which served at once to impart life and comfort to his own soul, and edify and confirm them in the faith. Besides these labors at home, he used frequently, as opportunity served, to make short excursions beyond the place of his immediate residence. He went from village to village, for many miles around Serampore ; he carried with him the bread of life to feed the poor ; and wherever he went it seemed to be “in the fulness of the blessing of the gospel of Christ.” The number of places he would visit, together with the number of

times he would address different congregations in one day, was truly astonishing. In January, 1804, about one year after his arrival in the country, he made his first missionary tour, which was to Gunga Saugor. It is that spot where the waters of the river fall into the Bay of Bengal; and it is esteemed sacred by the Hindoos, as being the place where the sea and the goddess Gunga embrace each other. Arrived on the spot, the scene presented to the eyes of the young missionary, was astonishing beyond measure. "Boats crushed together, row upon row, for a vast extent in length, numberless in appearance, and the people swarming every where! Multitudes! multitudes! Removed from the boats they had pitched on a large sandbank and in the jungle. The oars of the boats were set up to support the tents, shops, &c." It was, and still continues to be, the practice on these occasions, for crowds to congregate on the island for the purpose of bathing in the Gunga, and offering sacrifices to the goddess—in ancient times the sacrifices consisted of living children; this has however been prohibited by our government.

About a fortnight after his return from this trip, he lost his son, who was born on the 17th of November, 1803, and died on the 2d of February, 1804. This was the second domestic trouble he was called to sustain.

Immediately on his return from Saugor, he consented to the proposal made to him of forming a new station; previous, however, to his taking final measures, it was judged necessary for him to visit Dinagepore, to gain some acquaintance with the business in which he was recommended to engage. On the 2nd of February, therefore, accompanied by Mrs. C., and Krishna, a native christian, he left Serampore for Dinagepore, whence Krishna was to proceed on to Benares to proclaim the good news of salvation at that station. On the way they stopped and preached at many places, and distributed some books and tracts to attentive and eager listeners. They arrived at their destination on the 3d of March, and were cordially welcomed by Mr. Fernandez. Here Mr. Chamberlain employed himself in preaching very extensively in the neighborhood, in looking after Mr. F.'s school, and learning the cloth business, which the elder missionaries thought would be a more effectual means of establishing the proposed Mission. He returned to Serampore, greatly improved in his knowledge of the manners of the natives, and of their superstitious idolatry and delusion.

Cutwa is situated on the western banks of the river Hooghly, in the province of Bengal, district of Burdwan, seventy-five miles north from Calcutta. At the period when the Mahrattas were contending with the Musulmans, it was once the scene of "confused noise, and of gar-

fare. It was Cutwa which had been fixed upon as a new missionary station for Mr. C. On the 8th of May, Mr. C. arrived here, and was employed in erecting a house and preaching; on the 26th of June, he returned and took Mrs. C. to the new place. He now kept his house open for persons wishing to enquire after the truth, and multitudes of people came; but it was supposed that their curiosity had been excited, chiefly on account of a desire to see Mrs. Chamberlain—an English lady being a rarity among the poor villagers.

On the 9th of November of this year, 1804, Mrs. Chamberlain was taken ill, and on the 14th she died: her husband was thus left alone to labor in that populous neighborhood. On the 28th of December, the following year, 1805, he was united by marriage, at Serampore, to Mrs. Grant, the widow of the Rev. Mr. Grant, who was sent out to this country from the Baptist Society, but died a few days after his arrival. He had not, however, been long blessed with the enlivening society of his present partner, before her death formed another scene of domestic affliction. She died on the 18th of September, while on her way down the river to Serampore, the day after giving birth to a son; the child also died. "Thus am I," said the grieved husband, "afflicted with wave upon wave, till I am shipwrecked in the midst of the storm. The arrows of the Almighty stick fast in me, and I am consumed with the blow of his hand."

In the commencement of 1807, Mr. C. was joined by Mr. William Carey, the second son of Dr. Carey, to assist him in his labors. In July, Mr. Chamberlain was taken ill with a fever, and laid aside from his work; the sickness lasted some time, but a trip to Serampore was beneficial, and restored him.

In January, 1809, Mr. C. took a journey on horseback into Beerbhoom, preaching the word to considerable numbers of peaceable and attentive hearers. Two days after he had completed this journey, which occupied a fortnight, he proceeded to the fair at Burdwan, and there preached for several days almost without intermission. Returning from this he set out for Beerbhoom a second time, and while on his way at one place he was engaged two whole days and a half, amongst immense bodies of peaceful hearers, who heard the word with great attention. To enumerate the particulars of all his labors, at this period, would lead us to an indefinite extent:—let it suffice to say, that between the 9th of January and the 21st of February, he rode nearly four hundred miles, preached every day, and generally many times in a day, and distributed about 10,000 tracts, 100 copies of Luke, and 15 of the New Testament.

Besides his regular labors, Mr. Chamberlain was accustomed to pay

annual visits to certain places, where great numbers of people were collected under the pretence of performing religious ceremonies. Of this kind of places one was Augradeep, not far distant from Cutwa, where not less than 100,000 persons were accustomed to assemble. Another place was Byraggeetola, about twelve miles distant from Cutwa, where a vast concourse collected. A third was Kobileshwur, about twenty miles distant, where during the Churuck festival he preached the gospel to millions. It was frequently the case on these visits that Mr. Chamberlain, unable to get shelter, would sleep under a tree in the open air, and this for three or four nights, as long as the festivals lasted.

Another part of his occasional labors at Cutwa consisted in keeping a native school. To this he paid great attention, and translated for its use Dr. Watts' Catechism in verse, and composed several hymns. The school contained upwards of forty children, which number was regular while Mr. C. remained at home, but he had the mortification to witness, after returning from his missionary excursions, that things went to confusion in his absence. The school labored under this disadvantage, yet on the whole it was kept in good order, and crowned with some success: the scholars constantly attended family worship, and several of those who were educated here attained a considerable knowledge of the gospel. Another very extensive field of labor was opened to Mr. C. among the soldiers at Berhampore, a military station, where a brigade of troops was stationed in commodious cantonments. It is distant from Cutwa forty-five miles. H. M. 22d Regiment of Foot was at Berhampore, whilst he attended; he paid them his first visit in 1808, and continued to visit them till they were removed to the Isle of France in 1810. During these two years, Mr. C. had the pleasure to baptize fifty-two men in the regiment, who then constituted themselves a society, and nominated three among them as ruling elders; they were accustomed to meet every evening for prayer and praise. On their departure for the Mauritius they appointed one of their body pastor, and thus were enabled to continue knit together in love towards each other while in that island.

On the 18th of September, 1809, Mr. Chamberlain married for his third wife, Miss Mary Underwood, with whom he had been acquainted while in England, and who it appears was one of the first that directed his mind to missionary labors.

In June, 1810, Mrs. C. being near her confinement, Mr. C. from the experience which he had in the cases of his two former wives, judged it prudent to remove in time to a station where he could obtain medical aid; he therefore took a small bungalow at Berhampore, resolving to remain there and labor among the natives and soldiers, till his partner was able to return. Just in the hour of his wife's sorrow, he received

an official letter to quit the place. Terror from abroad, and trouble at home, now pressed heavy upon him. The next day he wrote a reply to the letter which he had received, stating the situation of his wife, and that it was not his intention to remain there longer than the present emergency required. In consequence of this, permission was granted him to stay till present obstacles were removed. About the same time an order was issued to prevent the men from attending worship, but was afterwards followed by one of a milder nature.

Mrs. C. having got safely over her confinement, Mr. Chamberlain, accompanied by her, and infant daughter, left Berhampore and visited Calcutta, that he might have the opportunity of bidding the church in the 22d regiment farewell before their departure. It was while on his return home from this trip that the wish of the Home Society to extend their missionary stations, in order that the translation of the scriptures might be made into the languages of the Upper Provinces, was mentioned to him, and a proposal from the Serampore brethren, that he should go to Agra and form a station there, was made to him. Important as the idea was, and much as the plan coincided with the native feelings of his heart Mr. Chamberlain did not at once give his consent. He went home, and made the subject a matter of prayer to God for direction. His mind had constantly been hovering over Lahore and those regions, and he had for some time been studying the Punjabee, to enable him to occupy a station in the Sikh country. An application had even been made to government for permission to proceed to Seharunpore, which however was not successful, and then permission was solicited and obtained for Mr. Chamberlain to proceed to Agra. On the conclusion of this matter, Mr. C. thought it was his duty to leave Cutwa, and take the proposed station. It was not, however, without many painful sensations that he was reconciled to leaving this station. Here he had enjoyed so many mercies, experienced so much suffering, and had been so much engaged in "the work of faith, and labor of love, and patience of hope," that it was impossible for him to quit it for an unknown place without much regret. Nevertheless, when duty called, he could use the language of inspiration, and say, "But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

Mr. W. Carey was left to take charge of Cutwa, and Mr. Chamberlain, accompanied by Mr. Peacock, proceeded to Agra, in the month of January, 1811, and arrived there on the 17th of May. Here they were kindly received by Mr. and Mrs. Wright, and several of the residents. They at once commenced preaching the word, and were enabled shortly

after arrival to open a school; Mr. Chamberlain soon found himself engaged in active duties. The school commenced by him was for the support of himself and family; he had also to attend to the translation of the scriptures; he had to preach in English to a small congregation in his own house, and to the soldiers in the fort; and he had also to preach to the natives, in a language which he had not yet perfectly acquired. Three months after his arrival at Agra, Mr. C. was called to mourn the death of his firstborn, and shortly after the death of a second daughter; and in February, 1812, the third and remaining child was carried to the grave.

While suffering these things in his own family, his afflictions were greatly increased by the fire which took place at Serampore about this time, and destroyed the printing-office there. His private sorrows seemed swallowed up in this public calamity. At the time the afflicting tidings arrived, Mr. C. with his colleague were about building a house: the school having increased so much as to enable the missionaries to subsist on its income. About this time a circumstance took place which prevented Mr. C.'s preaching in the fort. It appears that a Romanist serjeant was called by his superior while engaged at prayers, and refused to obey the call; upon which he was sent for a second time, and still refused to go. After this he was taken away by force. On being examined respecting his conduct, he urged in his defence, that it was strange the Methodists (referring to the pious soldiers who heard Mr. C.) could do what they liked, and that the same privilege could not be allowed them. When it was perceived that the whole arose from a religious pique, with a view to prevent the like occurrence, orders were given, that in future neither protestants nor catholics should continue their meetings in the fort. This prohibition was explained subsequently, not to be intended to prevent Mr. C.'s paying visits of friendship to persons residing in the fort, *provided he applied for a pass to the staff officer* each time he intended to pay such a visit; but he never would go into the fort again.

On the 7th August, 1812, the first baptism took place; and now prospects of usefulness began to extend. Enquiries both among the soldiers and the natives increased, and Mr. C. began to feel settled. But his flattering prospects were suddenly beclouded, and Mr. C. while actually engaged in his work, to his great surprise, found that an order had been issued by government for him to be sent down to the Presidency. The order appears to have been given in consequence of the report made on his preaching in the fort, and the circumstances connected with it. This was to him a very severe stroke,—but what could he do? The matter, unknown to him, had proceeded too far to admit a remedy: he

therefore calmly submitted to the decree that had gone forth, and waited on God to educe good out of this seeming evil.

We are now called to attend him down to the metropolis of the East, under a guard, as a prisoner at large. The Agra magistrate, who executed the order of government, behaved very politely and kindly, ordering the persons who should have the charge of him to attend him down to the presidency as his servants. Being placed in circumstances so lenient, Mr. C. embraced every opportunity on his way down of preaching to the natives. At the commencement of October he arrived at Calcutta, and presented himself at the Police office, where nothing was said to him, but *that he was at liberty*.

When he was set at liberty he did not spend his time in thinking what was to become of him and his family; but leaving these things to the direction of Him who rules over all, he resolved to "work the work of Him who sent him while it was day, knowing that the night cometh, in which no man can work." After having staid, therefore, a few days at Serampore to make provision for a journey, he immediately proceeded up the river, to visit and preach at the places which had been the theatre of his former exertions.

Previous to leaving Agra, Mr. Chamberlain had been anticipating a visit to Sirdhana, in the dominions of the Begum Sumro, where he had been invited to instruct the child of a gentleman in her service. While the negotiations on this subject were going forward, Mr. C. was removed from Agra, which put a stop to it, and led him to give up all hopes of visiting that distant quarter. But about six weeks after his arrival at the Presidency, the gentleman alluded to, sent him another letter, enclosing 400 rupees to defray the expenses of his journey, and informed him, that he had acquainted her Highness the Begum with his having invited him, who seemed much pleased with it; and that if it was necessary, her Highness would present a petition to the governor-general in council to grant him permission to come. Viewing this as a gracious interposition of Divine Providence in his present difficulties, he immediately proceeded to Sirdhana, resting assured, from these declarations, that an application would be made to government, and permission granted before his arrival. On the 8th of May, 1813, Mr. C. after having preached at every station, and almost every village, on the way up, arrived at his destination, where he had the honor of being introduced to her Highness the Begum, and met with a very favorable reception. "No season in all my life," said Mr. C. "is comparable with this." That on which his mind had been set for so long a period was now about to be accomplished. From Sirdhana a correspondence could be opened with the Punjab, Shreenugur and Cashmeer; and

Runjeet Singh, the Sikh raja, had expressed a desire to have a teacher for his children.

A bungalow having been erected at Sirdhana, Mr. C. was soon fully employed in the various departments of preaching, teaching and translating the sacred scriptures.

In February, 1814, Mr. C. was called upon to attend the Begum to Delhi, once the metropolis of India. Here on his arrival he preached the gospel incessantly to thousands of people. While there he was seized with dysentery, and when he reached home he was so emaciated that his wife trembled when she saw him; but though he was so changed as it respected his health, his whole soul was engaged in the work: six weeks he had been employed in the imperial city. Notwithstanding his weak state and his past exertions, three days after his arrival at home he started on another missionary excursion to Hurdwar. He was still so poorly, and his head so bad, that he could attend to little; but he looked for his health to that work from which many anticipate sickness; and after he had been engaged in it a little time, he began to get better. He remained at Hurdwar fourteen days, on twelve of which he was busily engaged in preaching.

The following pleasing testimony to the character and conduct of Mr. Chamberlain while engaged on this expedition, is given in a work entitled "Sketches of India," and which was currently understood to be the production of Dr. Ainslie: "During the greater part of this fair (at Hurdwar) which lasted nearly three weeks, a Baptist Missionary (Mr. Chamberlain) in the service of her Highness the Begum Sumroo, attended, and from a Hindostanee translation of the scriptures, read daily a considerable portion. His knowledge of the language was that of an accomplished native, his delivery impressive, and his whole manner partook much of mildness and benignity. In fine, he was such as all who undertake the arduous and painful duties of a missionary should be. No abuse, no language which could in any way injure the sacred service he was employed in, escaped his lips. Having finished his allotted portion, on every part of which he commented and explained, he recited a short prayer, and concluded the evening by bestowing his blessing on all assembled. At first, as may be expected, his auditors were few; a pretty convincing proof when sixty thousand people were collected, that it was not through mere curiosity they subsequently increased. For the first four or five days he was not surrounded by more than as many hundred Hindoos; in ten days (for I regularly attended) his congregation had increased to as many thousands. From this time, until the conclusion of the fair, they varied; but never, on a moderate average, I should fancy, fell below eight thousand. The

around and listened with an attention, which would have reflected credit on a Christian audience. On the missionary retiring, they every evening cheered him home, with 'May the Padre (or priest) live for ever.' "

We must now record the painful event which cut short his vigorous career, and blasted the growing prospects of usefulness, which had animated him. It is next to impossible for a minister or missionary, if faithful to his conscience and his God, to live without being the unintentional cause of offence in one way or another. ✓ It seems that information was sent by some one to the secretary of government Mr. Ricketts, complaining of Mr. Chamberlain's preaching at Hurdwar. The government, on receiving such information, knowing that he had no permission to be there, and fearing that some evil might arise from his preaching to the natives, wrote to the Begum to dismiss him. The Begum and Mr. Dyce were both very unwilling to do this; and her Highness, anxious to retain him, made application for him to be permitted to stay, but her application was of no avail, and she at length consented to dismiss him; but at the same time recommended him to wait on the governor-general of India, who was then on his way to Bareilly, hoping that something might be done by this means to prevent his removal. Agreeably to her advice, with a guard of sepoy, and a letter of recommendation from her Highness, he proceeded to Bareilly. The natives in all the places through which he passed, construed the circumstances of his having a guard, and of his being on his way to meet his Lordship, in a favorable light; and taking him to be some great man, were eager to show him all possible respect. This afforded him a fine opportunity of recommending to their attention the gospel, which he did not fail to improve.

After he arrived at Bareilly, he gained a private audience with his Lordship (Hastings), who candidly stated to him the charges that had been brought against him for preaching at Hurdwar. It appears that the then unsettled state of the country in those parts, together with the complaints that were urged against him, made that step appear imprudent, which at another time would not have been judged so. While at Bareilly, Mr. C. had an interview with the Rev. Mr. Thomason, and ✓ some conversation with him, which afforded him considerable consolation, under his present trials.

How Mr. Chamberlain felt as he returned disappointed, we learn by an extract from a letter he wrote to a friend on his arrival at Moorada-✓bad. "From Mr. W. you will learn what God is permitting man to do unto us. We must go to the presidency; what awaits me there I know not. It is discouraging to the husbandman to work upon a field, and

leave it to the beasts of the forest to tread it down and destroy it. It now remains to see what good will come out of this; doubtless in the event of things, something will be made manifest, that the Supreme is conducting this for some wise purpose. It seems to me that I am always in the forlorn hope of the Mission; nevertheless if Jehovah be on my side, I need not fear what man can do unto me. Pray for me, that I may be counted worthy of the post assigned me, and stand steadfastly, and fight valiantly, and bear patiently, and devise and proceed wisely and prudently, that when the attack is over, I may not be found in dishonor. I did hope that I had reached the place where I should be at peace, and proceed quietly in my work; but it is not so."

✓From Mooradabad he proceeded to Meerut, where by previous arrangements he met his family, and having obtained boats, he immediately commenced his journey to Serampore. On his way down he was diligently employed in attending to the translation of the scriptures, and it was very seldom that a day passed, in which he was not vigorously engaged in preaching to the natives. His was a zeal which all the fires of affliction could not consume, and which all the floods of persecution could not drown. "I have preached," says he, "to great numbers of people; many books and tracts have been sent abroad, to publish the glad tidings of the Saviour of sinners. Who can tell, my journey may be overruled to promote a greater good than staying at Sirdhana would have produced."

✓Arrived once more at Serampore he pursued diligently the work of translations, and itinerated to a considerable distance round the country. While thus engaged, he made an application to government for permission to reside at Mirzapore; but it was not successful: it was stated however that he had permission to settle in the lower provinces, and he was requested to point out to the consideration of government, the district in which he wished to reside. On this occasion he says—"The will of my Master be done; where he sees fit to place me, must be best. Monghyr, from what I know of it, will be much to my mind, though I should certainly prefer the western provinces." When all things were prepared, he proceeded once more up the river towards Hindostan, on the 20th September, 1815. On his passage he stopped at Digah to take a little repose. After staying there about three weeks, he proceeded on a missionary excursion up the river to visit a large assembly • at Buxar, taking with him three native converts, two of whom had been brought to the knowledge of the truth by his instrumentality. This was an exceedingly laborious journey: in the day, beneath a scorching sun, and at night beneath the sickly moon, he continued incessantly employed. After leaving Buxar, he proceeded up the river

beyond Ghazeepore ; on his return, the cold which he had caught on his way from Serampore, grew worse, and he was laid up for a week at Digah ; and when he arrived at Monghyr he was in a very weak, state.

When he was settled in this place, he commenced with vigor his work in translating and preaching to the natives and invalids residing there—and in missionary excursions to Berhampore, Bhaugulpore and other stations on the banks of the river.

On the 27th of December, 1817, he baptized Hinghen Misser, a brahmin, the first native convert in that place. Shortly after, the cold of which he had been suffering, settled on his lungs, and he was obliged in a great measure to give up all speaking and reading aloud. The disorder continued to grow worse, and his friends began to fear that his course would soon be terminated. In October, he was recommended by his medical attendant to try a change of air without delay. His situation at this time was distressing, owing to the unavoidable absence of his wife, and his own great debility. He in consequence consented to try a voyage to the Sand Heads. He embarked on board the Pilot schooner *Wellington*, in company with his wife and family, and remained out at sea for a month. The effects of this trip were such as to give great hopes of his recovery, but these hopes were of short duration, for while on his return to Monghyr he was considerably worse ; but again he revived, and seemed like one alive from the dead.

For the next six months he was enabled to engage more or less in his usual avocations : his spirits were too ardent, and his anxiety to finish his translations before the lamp of life went out, were too great, to allow him time to regain his strength. Every extraordinary exertion threw him back, and incapacitated him for doing what he wished ; and thus he continued to struggle with his complaint, like a drowning man with the watery element, till at last he sunk beneath its pressure. ☉

In the beginning of September, he had a very severe attack of his disorder, which laid him aside for the whole month. About the middle of October, finding it necessary to try another voyage to the Sand Heads, he left Monghyr, accompanied by a young man, who was fast wasting away with a consumption. Mr. C. remained in Calcutta about three weeks, during which time he continued to recover by slow degrees. As soon as a passage could be obtained, and he was able to proceed, he went on board the *Eliza*. When he got out to sea, he felt very much refreshed, and found the sea air exceedingly beneficial to him. On his return home in the beginning of 1820, he took another cold at Bhaugulpore, which again brought on his complaint, and destroyed the good effects of his voyage.

During the months of April, May and June, he continued much better, and labored hard at the translations which were now his beloved work : at the same time he preached three times a week in English, attended a conference meeting on Tuesday evening, and a prayer meeting on Saturday evening. He also preached three times a week to the natives, besides worship every morning with them in his own house, Sabbath days excepted. Two or three times he went out among the people, but found it too much for his strength. In July his complaint returned, but did not lay him aside entirely. In September he had the happiness to complete the translation of the New Testament into Hindui.

In October, he took another trip on the river, intending to visit Calcutta ; but on his arrival at Berhampore, found himself so much revived, that he thought his object being attained, it was a pity to waste his time by proceeding further. On his return home he was seized with a very violent diarrhœa, which continued upon him, with more or less violence, till it terminated his life. It carried off his cough and expectoration, but brought in their stead extreme debility. All the time he was laboring under this disorder at Monghyr, which was nearly a year after this last trip, he continued preaching five or six times every week, and doing a little every day at his translations. This was a year of great exertion, carried on under great weakness ; indeed no period of his life was so painfully laborious as that from October, 1820, to the close of August, 1821. On the first sabbath of September, 1821, he found it impossible to continue his work regularly any longer, and was obliged to relinquish his morning services, both in Hindui and English. On this day, in the morning, his friend Brindabun, a native preacher, died ; and this was an event which greatly increased his trouble, and hastened the final termination of his labors. In the afternoon, Mr. C. spoke at his grave in Hindostanee, and in the evening preached his funeral sermon in English from the words—"Our friend Lazarus sleepeth." At the close of the service he administered the ordinance of the Lord's supper. All the week after, he continued to grow worse. The next sabbath he made another attempt to preach, and this was the closing scene of his public labors : he never preached again.

Finding now that he could proceed in his work no longer, he resolved once more to try the river air ; and on the 13th September, 1821, he left his flock, his family and his friends, to seek renewed health by change of situation. On his arrival at Calcutta the doctors ordered him to take a voyage to the Cape, to this he reluctantly consented. Had this plan been adopted a year sooner, when it was first recom-

mended, great hopes might have been entertained of his restoration ; but nothing could induce him to leave the field of action, while he was able to lift his arm, or raise his voice, against the common foe of God and man.

X A passage to England having been taken for him on board the *Princess Charlotte*, in the beginning of November, he took his leave—a very affecting one—of his wife, family and friends, and on the second sabbath in November, the vessel sailed from Diamond Harbour. Deprived of his friends, and confined to his cabin, he languished about three weeks, and then expired. On the morning of the 6th December, 1821, he was found dead on his bed. His body was committed to the deep in Latitude $9^{\circ} 30'$ N. and Longitude 85° E. near the Island of Ceylon. He was aged forty-four years and five months.

JAMES EDMOND.

THIS servant of the Lord was born on the 27th of March, 1759. His parents, according to his own account, were only remarkable for their holy life, and passing through much tribulation to enter into the kingdom of God. He made particular mention of the decided piety of his parents, because he traced eventually in his own conversion, the answer to the fervent prayers offered up by them on his behalf. "How great the favour from God," he wrote, "in thus giving me such pious ancestors, none can tell! Oh for a heart filled with love to praise the Lord."

Mr. Edmond's childhood and youth were, like those of many children of pious parents, passed in forgetfulness of the God of his father; and this consideration was the source of tears and lamentation after he was brought to the knowledge of the truth. There is something most interesting in his own review of his life, after it pleased God to reveal to him the way of peace and righteousness: he thought it extraordinary, considering the strict religious education he had received, that he was not visited with any of those extraordinary convictions of sin, with which the children of pious parents often are. His own words, after having spoken of the way in which he was converted are, "But contrary to what I have heard and read of other children and youth, I cannot remember ever having been affected, with any thing belonging to religion except a dislike to it; in all things it was a task and wearisomeness to me, I was driven to the Bible and the Catechism like a slave to his labor,—but I was fond of any history or romance." He mourned over his neglect of the advantages which his religious education afforded him, and he again and again lamented the ill-effects of novel reading upon his mind and morals.

It was to this source, bad books, that he traced the dissatisfaction he felt with the quiet habits and pursuits of the occupation in life, in which he was placed by his family; his mind, as he expressed it, "was full of visionary dreams of seeing the world," and under this false feeling he went to Edinburgh at the age of 19, and enlisted in the Artillery. His account of his father's coming down to see him after this rash step, is most affecting—and the interview he had with him is most touching. "Two or three days after I had enlisted," he says, "I was coming down from the Castle gate to go to the city, I suddenly met my father guided by a soldier, I could not avoid meeting him, and was greatly confused. I believe my father could not speak, and we went up to the Castle, and coming to a spot of green grass, he threw himself down on

his face in an agony.—The next day was the final parting—my father experienced all the bitterness of the loss of his firstborn, for he thought that in the way in which I was going on my soul was lost, and in giving me some articles of dress, which my sorrowful mother had sent, he said in the bitterness of his grief—‘Had it been the will of God to have taken you to himself, I would sooner have followed you to the grave, than in the way in which you are going!’ I went with him a mile or two out of town, and he went into a field behind a hedge, and we kneeled down, and he poured out his soul in prayers and tears for the hardened prodigal. I felt only pain and sorrow for his being so troubled at what I did not regret, and he took a sorrowful leave of me.”

Mr. Edmond embarked for India, was brought several times to the gates of the grave, made resolutions of amendment under threatened death, and broke his vows after restoration; returned to England, after the time he had engaged to serve the East India Company had expired—all these were days of vanity, which his after-life gave evidence of being blotted out of the Book of Divine Remembrance, and will only be recollected to magnify the grace and mercy of God.

In 1794, his engagement with the Company ceased, and he determined to return home. The scenes through which he had passed, and the losses that had been sustained in his family by death, made a considerable impression on his mind.

He of course longed to see his friends in Scotland, and anticipated much pleasure from meeting them, and hastened by the first opportunity to his paternal abode; he found that his father was dead, and that his mother was a widow, in bad health and in poverty.—Previous to his father’s decease she had buried eight of his brothers and sisters, six of whom were in the bloom of life, having died between the ages of seventeen and twenty-two, and her last and heaviest affliction was to follow her husband to the tomb. His reflections on this subject were of the most patient and humble kind.

The period of his life from which *he himself* dated his conversion was near at hand. He removed to a situation in Manchester, and impressed with the necessity of attending public worship, he attached himself to Mosley Street chapel. On one occasion Mr. Wilks from London, a minister eminent for his zeal and fidelity, was officiating, and it was then that the word of truth came with unusual power to his heart. His account of it is this—“What was the particular subject of the sermon I know not, but I was affected several times with the discourse, so as I never remember being with any thing of a religious nature before, though I had many times shed tears whilst reading a moving tale, in those time-and-soul-murdering books, novels and plays—which being

stows his influence upon the readers of them likewise,—yet I never remember being melted to tears or affected with reading of our Saviour's sufferings, or in reading or hearing sermons, or any religious books."

The ministry of Mr. Wilks was rendered exceedingly troublesome to him, because as yet he had not the resolution to forsake all and follow Christ; but he could not refrain from attending it.—He however sought God in retirement—he felt that the theatre, to which he was passionately attached, was inconsistent with a Christian profession, and says he, "I could now find no satisfaction in it, and I bless God that I have never attended one from that time." He appears to have been drawn rather by the mildness of the gospel than driven by the terrors of the law. "In those days," said he, "I was in no terror, as I have heard and read of others being in (when first awakened to a sense of sin), but I was much troubled in mind, that I could not make myself good and happy, and this generally made me dull and melancholy, and especially as my convictions were so deep, that I could not as formerly cast them off, and settle the matter with the Antinomian sentiment—'Well, you cannot change yourself; if it please God to change you, he will do it.'"

He was yet far from happy, though his sentiments and conduct were quite changed; the Bible however was his constant companion; he had time, he says, for no other reading, and he used to sit up till late at night reading it. "I was surprised," says he, "to find it such a blessed book. I have turned it up in my hand, and said with great emotion, Is this the book that I thought so little of before, and that I thought I knew all about?" The word of Divine truth came home with peculiar power to his soul. "I believe," says he, "if the greatest infidel in the world, had experienced the power and effect of one text of scripture upon his heart, as I then did of different texts repeatedly, he must have been constrained to receive the Bible as the word of God, and not the word of man." Nor were his convictions of truth unproductive of good *fruits*. "I found no difficulty," he observes, "in beginning to speak on religion at any time; if I went into the country, and saw any person on the road before me, I would soon be up with him, and contrive to introduce the subject."

But the most signal proof of the sincerity of his profession is to be found in his resolution, after many doubts, fears, hindrances, and prayers, to devote his life to the cause of Missions. Bengal, in which he had spent many of his days of vanity, he particularly longed to visit in his regenerated state, that he might there proclaim the love of that Saviour, whom he formerly despised and rejected.

In this state of heart, as a degree of missionary zeal had begun to spread among the churches of Christ, he went to his minister express-

ing a desire to know if there were any missionary to be sent to Bengal, and stating that he often thought of this dark and wretched people, among whom he had been for some time. This enquiry being shown to some of the Directors of the London Missionary Society, led to the enquiry, "if Mr. Edmond would come forward and stand an examination as a missionary to Bengal?" On this point he observes, "though I was then certainly warm in my first love and rejoicing in my new state of things, yet I found this proposal like a weight cast upon my mind, and requested time to consider of it, and make it a subject of prayer, requesting Mr. Roby, my worthy minister, to pray for me. I had many doubts and fears, and some hindrances. As the time drew near for sending in my answer, I was inwardly upbraided with cowardice, with being undecided in the cause of Christ, &c. &c., and being in earnest prayer regarding this subject, these words were brought with power to my mind, 'Lo, I am with you alway'—I found a kind of awful happiness, and was immediately determined."—And he subsequently observes—"I have found the promise to be true, however I may have sometimes doubted, and alas! often failed in my promise, but he is the Lord that changeth not." By this decision the whole of his future destination was altered; he came up to London, but it was found that missionaries were then not permitted to settle in the country of his choice, India; he was therefore appointed with that great and good man Dr. Vanderkemp, and two other missionaries, to South Africa.

These devoted men took their leave of their Christian friends in the metropolis on the 5th of December, and proceeded to Portsmouth, in order to embark on board the *Hilsborough*, a transport, in the service of Government, under the command of Captain Kingston, which was engaged to carry out convicts to Port Jackson. A few days after their departure, an incident took place which deserves to be recorded. During a violent storm, which with occasional abatements, continued for three days, the captain informed the missionaries that there were four feet water in the hold, and that notwithstanding every exertion, it continually increased; that he apprehended the ship had sprung a leak, and that the danger appeared imminent. Under these circumstances, they engaged in prayer together, conceiving it might probably be the last time, and were enabled with an unusual degree of faith and fervency to claim the fulfilment of the promise,—“Call on me in the day of trouble and I will deliver thee.” The captain of the transport having occasion to touch at one of the Cape de Verde Islands, called Mayo, was detained there a week in caulking the vessel.

A very few days before the *Hilsborough* left Portsmouth, some naval

and concealed themselves among the convicts ; one of these officers attempting to approach the entrance of the orlop deck, was seized by the convicts, and wounded in the head with his own dagger ; he cried for mercy, and narrowly escaped with the loss of his hat, the sheath of his dagger, and his coat torn. Two days after, a cutter with some officers, and a detachment of marines, came to renew the attempt, but the convicts threatening to kill them if they entered, they desisted and withdrew. Dr. Vanderkemp, who had previously introduced himself among them, by the distribution of bibles, and had conciliated their good esteem, could go among them at this very time of confusion and desperation, without any fear, and converse with them, in their dark residence. About the same time the convicts had engaged in a plot to murder the officers, seize the vessel, and take her into a French port ; this being providentially discovered was defeated, but the failure did not discourage them from entertaining about ten days after the dreadful design of sinking the ship, and escaping in the boats, to effect which, many of them had found means to cut off their chains and handcuffs ; after this period this disposition among the convicts appears to have subsided ; the salutary influence of the missionaries among them began to be apparent ; their friendly intercession with the captain on several occasions, won their confidence, and produced a favorable attention to their admonitions, so that the convicts were much more reconciled to suffer patiently the just reward of their crimes. Thus a general improvement in their external conduct was produced, and soon after the missionaries commenced their ministrations among them, they met with several encouraging cases, which induced them to persevere in their efforts for promoting their eternal interests. About a month after sailing, several of the convicts expressed deep contrition for sin—and this salutary impression became more deep and extensive, till on the 3d of March, they resolved among themselves to have meetings for devotional exercise regularly three times a week.

Soon after, the seeds of disease and of death appeared among the convicts, so that thirty-four of them died, on their passage to the Cape ; about two hundred and forty of them were in the orlop deck chained, as usual, in pairs, hand to hand, or leg to leg. This place was perfectly dark. After the putrid fever had prevailed among them, the loathsomeness of the situation was beyond description ; and in this place, as well as in the hospital, surrounded with infection and death, the benevolent missionaries were daily employed in attempting to pluck these brands from the everlasting burning ; and there is every hope for supposing that some of them are now before the throne, washed and purified in the atoning blood of the Lamb.

fixed upon the plan of operations in order to commence missionary labor in Caffraria, it was determined that Messrs. Vanderkemp and Edmond should proceed together to open the new ground, while the other brethren remained in Cape-town. Before commencing the proposed journey, however, Dr. V. thought it necessary that his colleague should be ordained; Mr. Edmond was accordingly ordained at the Scotch Kirk in the town, on the 27th of May, and immediately after they left Cape-town, and set off on their journey for Caffraria, the intended scene of their future labors. On the morning of their departure, their lodgings were crowded with friends, who came to bid them farewell, and many even of the slaves brought them little presents of fruit, handkerchiefs, &c. expressing a grateful sense of their disinterested labors among them.

Nothing, indeed, could exceed the kindness and attention of the colonists to them, in the course of their journey. Every where they were welcomed as angels, and heard with the reverence due to apostles. The people crowded from all quarters to hear them preach; for such is the distance of many of the colonists from a place of worship, that they often do not hear a sermon for years together; nay, some scarcely during their whole life. The inhabitants of the colony had been summoned by government to serve the missionaries with their oxen, and to afford them every assistance in their power; but this requisition was unnecessary, for every one offered his cattle, horses, and provisions, with the utmost cheerfulness, without taking payment for them. No less than one hundred and ninety-two oxen, seventy-seven horses, and twenty-two Hottentots, were at their service in the course of their journey, from Cape-town to Graaf Reinet, besides twenty-four oxen of their own, of which fourteen were offered them as a present.

Their journey through the wilderness, however, was tedious, and even dangerous. The country abounded with lions, wolves, and other beasts of prey; and though they were preserved in safety, yet often they could not sleep for the howling of these ravenous creatures. The wolves, indeed, frequently approached their huts during the night, but the dogs drove them away. One night, a lion broke into their kraal, and killed three sheep and two goats, but providentially it committed no farther mischief.

As it was now the depth of winter in that quarter of the globe, the cold was often very severe. One morning, the water in their calabashes was frozen, the ink in their tent was converted into a lump of ice, and the drops of water spilt on the mats which served them for a table at breakfast, were congealed even in the sunshine.

On approaching the boundaries of the colony, they found the coun-

sisted between certain of the Dutch boors and some rebel Caffres. Several murders had already been committed on both sides ; and it was said that the Caffres had united with the Hottentots to destroy the whole of the colonists. Strange as it may seem, one of the boors, named Piet Prinslo, charged Dr. Vanderkemp with all these disorders ; and even told him to his face, that it was he who had stirred up the Caffres to kill and plunder the colonists, and that he had said to the Hottentots, pointing to the cattle, " These you have a right to : take them freely ; they are yours." It is scarcely necessary to say, that this accusation was a gross falsehood.

Having arrived on the borders of Caffraria, the missionaries sent an embassy to Geika, the king of that part of the country, and shortly after they received a very friendly answer from him, encouraging them to come and settle with him. He desired them to make all haste ; and as a token of his favor and protection, sent them his tobacco-box, which would be universally respected by his people ; but he warned them at the same time against certain of the Caffres, whom he considered as rebels against him. Indeed, the missionaries, and some colonists who accompanied them, had already been attacked by them, and lost a considerable number of their cattle ; and on the day after the return of the messengers, they had not proceeded above three hours on their journey, when a great multitude of the rebels appeared upon the mountains on their left hand, and rushing down with a horrid clamor, attempted to break in upon their waggons. A battle ensued ; and after an engagement of about an hour, the Caffres retreated, but carried away the cattle of the colonists.

Not discouraged by these circumstances, the missionaries still pursued their journey, and having entered Caffraria, they at length arrived at the place of Geika's residence. About a hundred Caffres having immediately flocked around them, they enquired for the king ; but no body made any reply. After they had waited, however, about ten minutes, he made his appearance in a majestic solemn attitude, attended on each side by one of his principal men. He was covered with a long robe of panthers' skins, and had a diadem of copper and another of beads round his head ; his cheeks and lips were painted red, and in his hand he held an iron club. He stopped about twenty paces from them ; and one of his captains signified to them, that this was the king. They then stepped forward to him, and he at the same time, marched toward them. He reached them his right hand, but spoke not a word. Behind him stood his captains and women, ranged in the form of a crescent ; and at some distance the rest of the people. Dr. Vanderkemp, having delivered him his tobacco-box, which they

who could speak Dutch ; but nobody made any reply, only some smiled. In about a quarter of an hour, however, a man arrived dressed in the European fashion, whose name was Buys, one of the colonists who had taken refuge in Caffraria, and who now acted as Interpreter. The king, having sat down on an ant's hill, enquired of the missionaries, what was their errand ; to which Dr. Vanderkemp replied, that they came to instruct him and his people in matters which would make them happy, both in this world and in the world to come ; that they only asked permission to settle in the country, the privilege of his protection, and liberty to return home whenever they pleased. In reply to this, the king observed, that they had come at a very unfavorable period, for the whole country was then in a state of confusion, though he designed nothing but peace, and had no concern in the war which subsisted between the colonists and some of the Caffres ; and therefore he advised them not to stay with him. "Your people," said he, "look on me as a great man ; but I am not able to entertain you as you ought to be entertained ; you look for safety, but I can find no safety for myself ; neither can I protect you, for I cannot protect myself." To this Dr. Vanderkemp answered, that they were only private persons willing to provide for themselves ; that they did not imagine he could remove the common calamities of war, but that they would endeavor to bear them with patience ; and that they asked no other protection from him, than he was able to afford the meanest of his subjects. The king repeated to them, however, his first advice, not to stay in the country.

Thus the prospect of establishing a Mission in Caffraria even at first, was completely overclouded. Two days after these interviews, the missionaries learned that Piet Prinslo had sent intelligence to the king, that they were spies and assassins, and that they had enchanted poisoned wine with them, to kill him, advising him to keep them prisoners, till he should come, and convict them of this crime, and warning him not to taste of their wine. This information naturally made a deep impression on the mind of Geika, and certainly it would not have been wonderful if he had put them to death, without further delay. To add to Dr. Vanderkemp's distress, the people who were with him, attributed the whole of these evils to him, as if he had been the instrument of bringing them into these perils, though they knew that he had often warned them of such things, and that they had accompanied him into Caffraria of their own accord. "As for myself," says he, "I knew that when I came into this country, I entered it having the sentence of death in myself, that I should not trust in myself, but in the living God, who raiseth the dead."

By degrees, these unfavorable impressions appear to have been

the interpreter, he assigned to the missionaries some land, on the other side of the river Keiskamma, with liberty to remain or to leave the country whenever they pleased. The place allotted to them was a beautiful field of grass, in the middle of an amphitheatre of high mountains, inhabited by numbers of Caffres, consisting of different kraals, eleven of which were in their immediate vicinity. Round the foot of the mountains ran the river Guakoeby, which afforded them most excellent water. The ascent of the mountains was covered by a thick forest, containing trees of every description. Beyond them were meadows of vast extent, and of a beautiful verdure; and on the summit there was an inaccessible forest. Here Dr. Vanderkemp and Mr. Edmond immediately began to clear part of the ground for a garden, and with the assistance of Buys and his people, they erected themselves a house. In consequence of the want of salt, Dr. V. set off on horseback to seek for a convenient place on the seashore for a salt-pan, and having found a suitable situation, he returned on the evening of the fourth day; but as in this excursion he had neither hat nor shoes, nor stockings, his head and feet were severely wounded by the stones and thorn bushes. Such is a specimen of the hardships which these excellent men cheerfully endured that they might plant the gospel in the wilds of Caffraria.

Mr. Edmond continued to labor with Dr. Vanderkemp in the Caffer-land to the end of the year of his arrival. His confidence, however, never left him that the Lord had surely called him to Bengal, and at the end of this year, after much prayer to God, and with the consent and advice of his friend and colleague, he embarked for India. Dr. Vanderkemp's entry in his journal on the occasion (December 29), is, "My dear brother Edmond departed with my blessing—our separation is, however, not to be ascribed to diminution of fraternal love, which I am persuaded is unaltered, but to an insurmountable aversion to labor here, and a strong desire to live among the Bengalees. O that the blessing of Christ and his peace may follow him, Amen."

The Directors of the London Missionary Society thought the step he had taken amounted to an abandonment of his connection with the Society, and determined accordingly; he was, therefore, dismissed from the Society. It was universally thought at the time a hard and harsh measure of the Directors, and an excellent letter from his friend and colleague, Dr. Vanderkemp, proves to demonstration that Mr. Edmond was only acting to the letter of his instructions from that Society in coming to Bengal, when he found the door closed to him in the Caffer-land. In Bengal he was taken by the hand by that friend to all that loved Christ in sincerity, the Rev. David Brown, (of the Old or Mission

some letters of Mr. Brown, and Henry Martyn, it seems his labors were greatly blessed among the soldiers in Fort William, and amongst the sick in the General Hospital, in both which places he attended to give religious instruction for several years. He was also ever ready to aid by his counsel and prayers every good work. In addition to his other labors he occasionally preached to the sailors in the Bethel; and there can be no doubt but in the last day, it will be found, that he was greatly useful in forwarding the cause of truth in Bengal.

It was in Fort William that the labors of love of Mr. Edmond were most conspicuous. An empty barrack-room under the ramparts, was allowed for the use of the few soldiers who attended his ministry on the evening of the Sabbath and Wednesday:—occasionally the missionaries from the missionary societies in Calcutta, ministered to the spiritual necessities of the soldiers.

During the two years the regiment referred to was in Fort William, the soldiers who assembled together for worship during the evening, had the benefit of Mr. Edmond's ministry. Other ministers came also. Twice the service was in Hindostanee, when the Mahomedan convert Abdool Musseeh preached. They were occasionally pressed for room, by more troops coming into the garrison, either as regiments arrived for India, or were returning home. On one of these occasions the meetings for worship were held in what had been for some years, Vizier Ali's prison. It was a magazine that had been fitted up for that noted character, and was very oppressive from the heat.

In reply to a friend, enquiring what accommodation the men of his regiment would receive for worship in the Fort, Mr. Edmond says, and this expresses the state of his health at the time.—“Last night I was in Fort William, but had not been in for two Friday nights before from cough and hoarseness. Owing to men returning from Ceylon and others coming down the country to go home, the place we used to meet in was taken up, but the men had got a cook-room fitted up, which soon got full, and felt warm and comfortable to an old man—only some fear of more cold on coming out; for I have to sit up to cough in the night sometimes, but how thankful I ought to be that I am so well. I have no doubt of your having a good place to meet in, perhaps the men here may get one before you arrive.” Henry Martyn thus wrote to Mr. Edmond, under date Dinapore, March 1808:—“From knowing that the—regiment was to come from Fort William, I anticipated a letter from you without a doubt. How happy and honored have you been. I join with you in praise, that so many societies of saints in different parts of India, have been gathered by your means, and I now thank you for this little flock in the ———.”

Some time after the departure of the regiment for England, Mr. Edmond was attacked by illness, from which, however, he recovered. The following is an extract from a letter which is the last in which he gives an account of his labors in the Fort, with the exception of a short allusion to his continuing them. "On the 19th of January, by the Providence and help of God I commenced once more to preach the gospel in Fort William to the men in H. M.—regiment. I continue this one evening in the week; we are very highly favored indeed in having an excellent place for worship. The garrison chaplain, as far as I can learn, is a truly zealous minister of Christ, and took much pains with the soldiers, who were from time to time there, and he very naturally did not wish to have others to intrude on his ground. He was appointed to ——— about the end of last year. But the garrison church clerk, a good man, took care of the room, as being joined to his, where the soldiers met. The regiment in the garrison went away about the same time and the —regt. came down, and some of them found me out: the meeting has greatly increased in numbers: what it may please the Lord to do I cannot say. The room is the corner next to the officers' barracks; that is, the south corner of the triangular barrack, it is well lighted and has a ratan mat, forms, and thin cushions to kneel on. The Rev. Mr. ——— had likewise made an excellent collection of hymns for St. Peter's Church, and allowed enough for all the soldiers that meet, so we have no giving out the lines. Several of the Band attend and lead the singing. The Rev. Mr. ——— the chaplain used to pay the expenses. I have gone into details, because I know your heart is in every thing of this kind. But I have now to give you pleasure respecting corporal ——— whose modest face I always see, in marked attention, a good way back from the front. Five or six females have lately attended. I was in the Fort last night and preached from Matthew xi. 28; and I had some *feeling* as I have just now at the thought of it. It is to me a poor religion that has no feeling. The day was the birth-day of an old and a very great sinner, who through the wonderful mercy and goodness of God reached 68 years. Corporal ——— says, there are only sergeants B., J., and D., who have been enabled to hold on thus far, but T. P. and R. have most awfully fallen, and shew no signs at present of having any desire to return: he tells me the Lord has increased his family to three, and that he and his wife greatly desire to be remembered to captain P. and his lady." Possibly there might have been a few lines in Mr. Edmond's last letter respecting the work he delighted in—meeting the soldiers for worship in the Fort, and how matters went on there: but he did not live to finish the letter. The

the paper, were "I ascribe all to the goodness of God. God has been pleased to restore me to such a degree of health as in the beginning of this year I never expected; but by the blessing of God the warm weather brought me round wonderfully." He would have finished the letter, but was not permitted. The Lord called him to that rest which he had long been looking to.

This "soldier's friend" had been appointed on the death of the Rev. Mr. Schmid, in the year 1829, to give religious instruction to the wards of the Female Orphan Asylum, that excellent institution for the children of the soldiers of H. M., and the H. C. troops serving in the Bengal Presidency. His anxiety for the spiritual welfare and instruction of his young charge was great, and there is every reason to hope his efforts have not been unprofitable. He attended that institution twice a day, giving line upon line, and precept upon precept. The evening before he was attacked with cholera, he was much longer than ordinary with the orphans, for the purpose of preparing them for receiving the Lord's supper; little thinking at the time that he should eat no more of the sacramental bread, and drink no more of the fruit of the vine with them, until he should partake anew with them in the kingdom of their heavenly Father.

Early the next morning (November 15, 1833,) he was attacked with cholera. From the moment he was sensible that the hand of death was upon him, he expressed a wish to see his kind friend the Rev. Thomas Dealtry* of the Old Church; and on his visiting him, he said he was very weak and could not say much, but was earnestly desirous to give his testimony as to the grounds of his confidence and hope. "I have," said he, "no other dependence but the Lord Jesus Christ, and I want no other, for I feel and find it sufficient." He was perfectly calm, collected, and resigned. He spoke with grateful feelings of God's goodness to him and his family; and told Mr. Dealtry he had prayed daily for a blessing on the ministry in that place, and then spontaneously broke out into prayer for a blessing on the minister, his labors, personal experience and family. He earnestly prayed also for the wards of the Orphan Asylum, and that the word of God which he had endeavored to explain to them, might be made effectual.

It was in this spirit of Christian confidence and hope, that the day following, he fell asleep in Jesus and entered into Paradise. His years had numbered upwards of seventy-four, during more than thirty of which he had been a steady ornament to the Christian cause in Calcutta.

* Subsequently Archdeacon of Calcutta; now Bishop of Madras.

GANGA NARAYAN SIL.

GANGA NARAYAN SIL was baptised in the Circular Road chapel, on the 27th August, 1837, and on that solemn occasion gave the following account of his religious experience: "As there are many things connected with my conversion which I feel assured will be interesting and encouraging to those who are engaged to promote the kingdom of Jesus Christ, a brief mention of them in this place will not, I hope, be deemed improper.

"It was about nine years ago that I was admitted into the Chitpore Mission school, then under the care of the Rev. George Pearce. When I first went to school, I had not a ray of knowledge concerning God and salvation. It was by the grace of God and the kind exertions of Mr. Pearce, that I began to be acquainted with the knowledge of my Creator and my sinfulness before him. Born, as I was, in a Hindoo family, my views of religion were in no way different from those of the Hindoos in general; I was, both in theory and practice, a strict observer of idolatry. In this awful state I remained for two or three years after entering into the Chitpore school, when it pleased God to excite me to think on the system set forth in the Hindoo shastras, (for then it was I began to feel the importance of religion, through the instructions I daily received in the school,) and in a few months I was convinced of its emptiness and unworthiness of acceptance by reasonable beings; at the same time I was favourably impressed towards Christianity; but knowing that there was another foreign shastra, namely, the Quran, I therefore borrowed from a friend Mr. Sale's translation, studied it for a few months, when I came to the same conclusion of Mahomedanism as I had previously of Hindooism. I returned with greater interest to the study of the Bible, and by the blessing of God I soon found the truth which in vain I had searched for in the Hindoo and Mussalman shastras; and, feeling its great importance, I became, if not altogether, at least an almost Christian, and endeavored to live according to the Bible.

"At the same time I felt desirous of seeking the spiritual good of my countrymen, for I thought that a man would truly be charged with cruelty in a country ravaged by a dreadful disease, who possessed a remedy that would cure, but kept the same by himself, and refused to give it to his dying fellow-creatures. Accordingly I wrote a contrast between Christianity and Hindooism, and inserted it in one of the native pa-

company and in the streets, I was often assailed by my friends and neighbors, and the members of my family, sometimes with abuse, and sometimes with expostulation : nevertheless I continued for some months endeavoring to observe the precepts of the Bible. But at length Satan took occasion to dissuade me from the way of the Lord, for some infidel works having been put into my hands, I soon fell a victim to their pernicious statements.

“ The first thing that I began to question in Christianity was the divinity of Christ, and afterwards by degrees, the various truths of the Bible, until at last I rejected the whole, and became a believer in no religion. And when religion ceased to have any influence over my mind, I became again a slave to sin and Satan, and so opposed was I to Christianity, that I often spoke against it ; and for a time attempted, in writing, to refute the arguments brought forward to establish its divine origin. By this exercise I learnt that Christianity was too well established by evidences to be shaken by me, and therefore I began again to think that it was true.

“ Still I did not yield to its admonitions, through the influence of evil companions, with whom I associated, and excesses in evil conduct, into which I had fallen. Thus was true in me the word of Jesus Christ, that we ‘ hearing, hear not, and seeing, see not ; and light is come into the world, but men love darkness rather than light, because their deeds are evil.’ But about six months ago, it pleased God to arouse me from my lethargy, and my mind took a sudden change. For at that time I began to think how I had abused the knowledge which God had been pleased to impart to me. A warning passage of the Scripture also came suddenly to my mind. ‘ He that hardeneth his neck, being often reprovèd, shall be suddenly cut off, and that without mercy.’ I thought also of eternity, and other important subjects were awakened in my mind. On my return home I commenced reading Doddridge’s *Rise and Progress of Religion in the Soul*, which strengthened my convictions, and made me see more plainly the dreadful precipice on which I was standing.

“ Still I endeavored to suppress these unwelcome thoughts, even by means which it would be improper to mention here, and thus attempt to shut my eyes to the danger which awaited me ; but this I did in vain, for soon I felt that I may fight with God as long as this life lasteth, but in so doing I must perish finally. It also occurred to me at this time (and was of use in binding my stubborn heart) that Newton, Bacon, and other renowned philosophers, had not thought Christianity beneath their attention, and died happy in the belief of it : and I remembered also the death-bed accounts of Paine, Voltaire, and other

infidels, who, although in their life-time they fought against the Bible, yet in their last moments were obliged to acknowledge Jesus Christ. Thus God was now pleased again to lead me to the study of the Bible, with an earnest desire for salvation, and as I proceeded, I felt more and more the importance of being prepared for another world."

After Ganga Narayan had been received into the church by baptism, he maintained a consistent Christian character to the last. The perusal of the sacred volume, both in English and Bengalee, with the help of suitable commentaries, was his favourite occupation. Among the latter he gave a decided preference to practical over merely expository commentaries, and especially did he value the immortal work of Matthew Henry. The result was that he became most intimately acquainted with the New Testament, and also possessed a very good knowledge of the Old.

He was a meek and patient guide of inquirers. Meekness and self-possession were prominent features of his character. This valuable quality he brought to bear upon the instruction of inquirers and the refutation of objectors. When opposed by Hindoos or Mussalmans, he never lost his temper, but if they were at all open to argument, he reasoned with them, chiefly on their own ground. And when sincere inquirers after truth applied to him for instruction or for the explanation of certain difficulties, he would, with the most exemplary patience, enter minutely into all their doubts and questions, and with the sacred volume before him, would not give over until he had done all in his power to impart to them the light they were seeking after.

His meekness and patience, combined with the general consistency of his character, secured to him the esteem both of heathen and Christians, and made him the means of extensive spiritual usefulness. It was by his private instruction that, under the blessing of God, some of his countrymen were brought to Christ, and that others obtained much clearer views of the various truths of the gospel and their mutual connexion.

He never was formally set apart for the work of the ministry, although that measure was seriously contemplated for several months before his death; nevertheless he was, for years, in the habit of preaching to Hindoos, Mussalmans, Roman Catholics and native Christians. When in Calcutta, he usually went out several times in the week, to proclaim the gospel to his benighted countrymen, sometimes in the Ján Bazar chapel, sometimes in the streets and lanes of the city. The last time he was so engaged, was on the evening of Friday, August 11th, at the corner of the Park Street burial ground.

the villages, were very acceptable to them, and well adapted to their state of knowledge and their spiritual attainments. His discourses were at times somewhat diffuse, but always methodical, plain and very practical.

His conciliatory disposition rendered him a most valuable assistant in the management of native churches. Bengalees, especially those of the lower classes, are notoriously given to quarrelling; and this feature of their character shows itself not unfrequently among native christians, at least among those who are christians in name only.

Although a decided Baptist, and never ashamed of professing his sentiments on the subject of baptism, his christian love extended to all who loved the Lord Jesus Christ in sincerity, whatever particular denomination they might have joined. And in his public ministrations it was a frequent subject of prayer with him, that denominational differences might entirely cease. He viewed them as one of the greatest hindrances to the progress of the gospel in Calcutta.

He preached for the last time in the afternoon of Lord's-day the 13th August, 1843, in the Colingah chapel. His subject was the passage of the children of Israel through the Red Sea. The discourse was peculiarly solemn. Referring to the death of one of the members of the church, which had taken place during the week, he compared the passage through the Red Sea with death, and alluding to 1 Cor. x. 1—4, pointed out the necessity of following Christ by a living faith, if we would be sure of entering into the rest that remaineth for the people of God. In the afternoon of next day, Monday, he was seized with fever, which continued for several days, and although not violent, it reduced him to a state of great weakness; on Friday evening he took a powerful medicine, which proved too much for his exhausted frame. It brought on a most profuse perspiration, which in the forenoon of Saturday, began to be accompanied with many symptoms of cholera. He continued in possession of his faculties, until within the last half hour of his life, when the application of powerful stimulants was ordered by his medical attendants. But even these seemed only partially to impair his consciousness.

Before any of the bystanders were seriously apprehensive of the approach of death, he was aware that his course was run. No mark of fear was to be seen in his countenance; no expression of doubt escaped his lips: but he seemed to possess much inward peace; he only gave utterance to the wishes of his heart respecting the support of his wife and children, and of his heathen mother, for whom he had all along provided to the best of his ability. That mother was sitting by his

him by enumerating his excellent qualities, which she said would entitle him to a state of happiness; he waved his cold hand, as a token of disapprobation, and said: Do not speak of that. He was too weak to say more, but upon being asked: So you do not trust in your own righteousness, but in the merits and the atonement of the Lord Jesus Christ? he nodded in token of cordial assent. When in the agony of her sorrow the mother exhorted him to call upon her gods, he showed every symptom of horror at the thought, and faintly expressed his faith in Jesus Christ. Although not many words were spoken by him during the last hours, yet his perfect calmness under the prospect of death, and the pleasure he took in prayer, showed that his faith neither forsook nor disappointed him at the last. He expired about sunset in the presence of a number of friends, who had gathered around him, to witness his last moments.

He died on the 20th of August, at the early age of 27, after an illness of only five days.

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## BISHOP JOHN THOMAS JAMES, D. D.

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JOHN THOMAS JAMES was born on the 23d January, 1786, at Rugby, in Warwickshire, and was the son of Dr. James. He received the rudiments of his education at Rugby school, under the immediate eye of his father; till, at the age of 12, he was placed on the foundation at the Charter House, by the then Earl of Dartmouth, one of the governors of that institution where he soon won the good opinion of his masters. Besides distinguishing himself in the several studies of the school, he here began to show considerable talent for drawing, and in 1803, the first prize medal was awarded to him by the Society for the encouragement of Arts and Sciences, for a drawing of Worcester Cathedral.

His own inclination at this time was to go to sea, and he showed great fondness for every pursuit connected with naval tactics; but at the earnest wish of his mother, he forbore to indulge the inclination, and soon began to turn his mind to the ministry.

After he had been selected to deliver the annual oration at the Charter House, in May, 1804, he was removed to Christ Church, Oxford, where he entered as a commoner; but had scarcely begun to reside there, when the death of his father deprived him, at once, of his best instructor and ablest guide. He soon, however, recommended himself to the notice of Dr. Cyril Jackson, then Dean, who according to his yearly custom of rewarding some one of those who had best acquitted themselves, at the collections or terminal examinations in the College, nominated him the Dean's student.

He soon after was examined for his B. A. degree, and continued to reside at Christ Church: here, while he was engaged in taking in pupils as a bachelor, he was suddenly deprived of his books and drawings, and indeed of all that he possessed, by an alarming fire, which broke out in the south-western corner of the great quadrangle, and was not checked in its progress till it had consumed his rooms, together with several other sets adjoining. It may easily be believed that a fire at midnight, in such a place as Oxford, and at such a College as Christ Church, would present many picturesque effects, to any one who could collectedly contemplate it; and it may be worth mentioning, as characteristic of Mr. James, that bereft by it as he was of all his little property, so soon as he found that his services were no longer required in extinguishing the flames, he calmly sat down and made a sketch of the fire, from which he afterwards finished a large drawing!

After proceeding to the degree of M. A. in 1810, he remained as one of the tutors in Christ Church, till an opportunity occurred of indulging his wish to see foreign countries. The events of the war having now begun to open the continent to Englishmen, he went abroad in 1813, with his college friend, Sir James M. Riddell, Bart., and landing at Gollenburg, he visited with him the courts of Berlin, Stockholm and Petersburg, having entered the Russian empire by crossing the Gulf of Finland, from Grisleham to Abo in sledges during winter. From Petersburg Mr. James proceeded with William Macmichael, Esq. M. D. to Moscow, at the interesting moment just after the burning of that city; thence they followed the line of the French retreat to Borodino and Smolensk, and afterwards pursuing the course of the Dnieper as far as Kiev, they visited the cities of Lemberg and Cracow in Poland, and so crossed to Vienna. On returning to England, Mr. James published his travels in one volume, of which three editions were called for in succession.

At the wish of many of his friends, he published a series of views taken during his tour, which he engraved upon stone with his own hands. In 1816, he visited Italy, and soon after his return, was admitted to holy orders, resigning his studentship at Christ's Church, on being presented by the Dean and Chapter to the small vicarage of Fletton with Silsoe in Bedfordshire. Here in his leisure hours he followed those literary pursuits to which he had early become attached, and embodied the observations he had made on his favorite art during his tour in Italy, in a work called "the Italian Schools of Painting," the success of which led him to publish in 1822, "the Flemish, Dutch and German Schools," he had it in contemplation to proceed to the painters of the English School, and also those of France and Spain; but his attention was now engrossed by a more serious subject. He could not be a silent spectator of the attempts which were made to bring revealed religion into disrepute; and the attacks upon christianity, which had recently issued from the English press, induced him, as he had seen much of the evils of infidelity on the continent, to give to the world his own reflections on the most important of all subjects in a volume which he entitled "The Semi-Sceptic; or the Common Sense of Religion considered."

In 1823, he married Mary Anne Jane, fourth daughter of F. Reeves, Esq. of East Sheen, Surrey, and formerly of Mangalore in the Presidency of Bombay, to whom alone, during his illness in India, he was indebted for all the earthly comfort that smoothed his bed of suffering in the last hours of his life.



Towards the close of the summer of 1826, when the intelligence reached England, that the see of Calcutta had become a second time vacant by the death of Bishop Heber, an invitation was transmitted to Mr. James to fill that highly responsible situation. Upon receiving the offer, he at first declined it; but being afterwards strongly advised to reconsider his objections, he determined to consult the best medical advisers, as to the fitness of his constitution for enduring the climate of India. Finding that two able physicians, who were acquainted both with his constitution and the climate of India, coincided in opinion, that there was nothing in the state of his health which ought to deter him from going to that country, he felt that he could no longer answer his own conscience, if he declined a post on account of its danger, and therefore made up his mind to accept it.

The University of Oxford paid him the compliment of conferring on him the degree of D. D. by diploma, and on Whit Sunday, June 3d, he was consecrated in the chapel at Lambeth Palace, Bishop of Calcutta. On the 9th July, he quitted London with Mrs. James, and leaving their two elder children under the care of Mr. and Mrs. Reeves, set out for Portsmouth.

The Bishop and his family, Miss Ommanney and Mr. S. H. Knapp, the Bishop's chaplain, embarked at Portsmouth on the 14th of July, 1827, on board the ship *Mary Anne*, Captain Boucart, and sailed for India the next day. The passage down the channel was slow and tedious: it was not till the 20th that they were off Ushant, when a summer gale came on so severe as to split three sails; there were two more such gales in crossing the Bay of Biscay. On the 2d of August, the vessel reached Funchal in the Island of Madeira; and on the 14th of October, at the Cape of Good Hope, where after receiving the visits of the chief officers of the government his first object was to hold a meeting of the inhabitants, with the view of raising subscriptions for building an English church; next he made arrangements for holding a confirmation; and then he visited the free schools, the hospital and other establishments, and made enquiry into the means adopted for extending the benefits of religious instruction in the colony. He also presided at a meeting of the District Committee of the Society for Promoting Christian Knowledge; preached to the English residents at the Dutch Reformed Church, where he administered the rite of confirmation to nearly five hundred persons; and consecrated a piece of land allotted for the church and also another to be used as a burying ground. He subscribed liberally to the proposed church, and he had the happiness before he left the Cape, to see the subscription list for that object amount to the sum of two thousand one hundred and eighty pounds.

On the 26th of October, the vessel left the Cape and on the 15th January made Saugor, near Calcutta.

On Friday, January 17, 1827, the vessel on which he had embarked arrived off Kedgerree, and was riding at anchor there, when the long wished for steamer was seen making her way towards it. Archdeacon Corrie, Dr. Mill, Mr. Eales, and Mr. Abbott, were on board to pay their respects to their new Diocesan, as were also Mr. W. Cracroft, Mr. A. Prinsep and some other private friends, who accompanied the Bishop and his family on board the steamer amidst the waving of hats and salutes. As soon as they landed, the Bishop was immediately conducted to Government House, where he was most kindly welcomed by Lord Amherst. The next day being Sunday, the whole party with grateful hearts went to the Cathedral, where the Bishop was received by the archdeacon and clergy, and enthroned with the usual ceremonies in that seat which was shortly to be again vacant by his decease.

The business of the Diocese, at all times too much for the charge of *one* Bishop, had fallen into most extensive arrear during the vacancy of the see; many important cases had been awaiting the Bishop's arrival, and he found that they embraced matters of no ordinary delicacy and anxiety. To these he immediately directed his whole attention. The first object which engaged his attention was the advantage which would arise, if each of the Company's chaplains instead of being left to find his own range, should have some particular district assigned to him, within which it should be his duty to visit the sick and perform all parochial duties:—for this purpose, he divided the city of Calcutta into three ecclesiastical districts, the new church in Fort William making a fourth. The advantages arising from these divisions were obvious to all, and the plan obtained the sanction and approbation of the government.

On the 10th March, 1828, the Bishop appointed Mr. Robinson, chaplain to the late Bishop Heber, to the vacant archdeaconary of Madras. This was the only piece of preferment which it fell to his lot to bestow. On the 27th, the Bishop consecrated the burial ground in Fort William, and afterwards the church, a neat Gothic building, dedicated to St. Peter. On the 8th of April, the Bishop confirmed about four hundred young persons at the Cathedral. On the 15th of May, the chapel and burial ground at Bishop's College were consecrated. On the 18th of the same month the Bishop held his first Ordination, at which the Rev. Char. Wimberly M. A. of Emmanuel College, Cambridge, one of the Company's chaplains, and Rev. Mr. Adlington, a missionary of promising attainments who had been sent out by the Church Missionary Society and employed as a Catechist at Benares, received priest's orders.

The time had now arrived when the Bishop was to commence the visitation of his diocese, and he had fixed to begin with the Presidency of Bengal, which alone he expected would occupy him for eight or nine months. Arrangements for this purpose were made with all possible expedition, because since his arrival in India, he had undergone repeated attacks of illness, and was much weakened by their force. His medical attendant Dr. Nicolson, seemed to think that great benefit might be expected from the bracing air of the river; accordingly on the 24th June, the Bishop left Calcutta for the upper Provinces.

On the 2d July, the Bishop's fleet reached Berhampore, a military station. Here the Bishop was greatly distressed by intelligence from Calcutta, that discussions had broken out among his clergy which called for his interference; the train of evils which he foresaw would arise from this, and the injury it would be to the Christian cause, made his heart heavy indeed and brought new affliction to the bed of sickness. On the 10th with great exertion, the Bishop dressed himself and administered the rite of confirmation to several young persons in Mr. Smelt's drawing room, there being at that time no church at Berhampore.

Proceeding on their voyage early the next day, they passed through the old city of Moorshedabad, and on the 12th, arrived at Jungypore. It does not appear that at this time the Bishop entertained any serious apprehension about his own health; the pain which he had suffered at Berhampore had now left him, the weather was becoming cooler, and he felt it favourable to the recovery of his strength; he looked forward to being able to resume his duties, and he pursued his journey still "in hope and not in fear."

On the 16th of July he reached Bhaugulpore. The Bishop was this day taken so ill, that he could not land till the evening; he was then with difficulty, moved on shore to the house of Mr. Nisbet, the magistrate. The pain in his side had increased to such alarming violence as to excite the worst apprehensions. The medical treatment was prompt and vigorous, and the surgeons urged an immediate return to Calcutta; but it was not till the 23d, that the acute pain was so far alleviated, as to permit the Bishop to retrace his voyage. When they arrived at Calcutta, it was deemed necessary that no time should be lost in giving the Bishop the benefit of a sea voyage; Pinang was considered the best place for the present, until the patient had recovered strength sufficient for a voyage to England.

On the 6th of August, the Bishop left Calcutta, and on the 9th embarked on the *Marquis Huntley*, at Saugor Roads. He was then free

better, and for some days the hopes of all around him were raised ; but the shivering fits which shortly came on, followed by violent perspirations, and the most distressing hiccups, convinced Dr. Spens and others that the Bishop was really getting worse. On the 21st a great and unfavorable alteration had taken place, though *he* still thought himself better. When Mrs. James however disclosed to him the delusiveness of his hopes and the reality of his situation, after a momentary pause, he thanked her most warmly and said, "If it is so, my hope and my firm faith is in Jesus Christ !" He afterwards determined that they should receive the Holy Sacrament together the next morning ; and at intervals in the course of the evening, calmly gave directions about his papers ; and having instructed Mr. Knapp, to add a few lines which he directed to a document relating to the Bishop's College, with great effort he held the pen, while his hand was guided to make his signature to it ; having done that he said, "Now every thing is off my mind !"

The next morning August 22d, 1828, he received the sacrament with Mrs. James, at the hands of Mr. Knapp. During the administration of the holy rite, he was quite collected, and afterwards showed the subject on which his thoughts were dwelling by making many Christian reflections on the state of the soul, as strength remained for utterance, which was now only in a low whisper. As evening came on, it was evident his strength was sinking, and that the hour of his departure was drawing near. The feet became cold and the eyes dull, the hands refused any longer to answer the grasp of affection, he sunk into a doze, and at nine o'clock quietly resigned his spirit into the hands of his Creator and Redeemer, in the second year only of his consecration for the government of the Indian church, and the forty-third year of his age.

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## CHELLAPAH.

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CHELLAPAH was born of heathen parents in the Bombay Presidency, and grew up to years of maturity, following the customs and idolatry of this heathen land.

After leaving his parents, he travelled about as a servant in various parts of the country, and indulged without restraint, in all the sins and vanities common among his countrymen. While he was in the service of a gentleman in Kulladjee as a camel-man, he accidentally fell from a tree and fractured his right arm, which by neglect of surgical aid, was never set again. He was consequently rendered unfit for any active service, and reduced to great distress, having himself and two children to support: the mother of these had died a few years before. He was induced then to make his way to Belgaum, and with his two children went about begging to supply his and their daily wants.

Just about that time, finding several poor objects who from disease, and other causes were unable to labour for their support, and to prevent also common mendicity, which then was increasing to a great extent, the establishment of a Poor House was contemplated, and, by the liberal aid of Christian friends and some other members of the European community, happily commenced. Chellapah and his children were among the first objects who were admitted into this institution, and he was the first who, through the grace of God, derived spiritual benefit from the religious instructions which he received in the institution; as one of the great objects designed to be accomplished by it, was to bring the inmates to an acquaintance with the truths of the gospel, for their spiritual and eternal benefit, while ample provision was made for their temporal support and comfort.

Soon after Chellapah's admission into the Poor House, his mind became deeply and sensibly impressed with the great truths brought to his notice, and properly explained to him; and, after affording satisfactory evidence that he was indeed a subject of Divine grace—was truly sorry on account of his past sins and idolatry—and that he had by faith received the Lord Jesus in his heart, as his one and only Saviour, he was received by the administration of the sacred ordinance of baptism, into fellowship with the Church of Christ in 1828.

He had received no school education, and consequently was not able to read; but he gave the most attentive heed to the word of God, whenever it was read and explained, either in public or private. Thus he became in a very short time, well acquainted with a great portion

of the contents of the Bible, and obtained also, evidently by the teaching of the Holy Spirit, a clear and satisfactory apprehension of the essential doctrines and obligations of the gospel of Christ.

His growth in divine knowledge and grace was rapid, and became remarkably evident from his great anxiety to obtain further instruction himself, as also to communicate what he had been taught faithfully and affectionately to all about him; and there is reason for the conclusion that several, by his instrumentality in a great measure, were first led to seek an interest in Christ, who were also afterwards admitted into the Church. His earnestness also in prayer, and the fluency with which he expressed himself in this exercise, were also very remarkable.

He was for several years very active and useful in conducting the internal arrangements of the Poor House, and directing the cultivation of the ground belonging to the establishment; but his health and strength gradually declined, and he became several months before his death, quite incapable of any exertion. Towards the end of the year 1843, it became manifest that he was fast approaching the end of life.

His youngest son having got a situation at Dharwar, in connection with the German Mission there, Chellapah felt desirous to go and see him; which he accordingly did, but he very soon returned to Belgaum in almost dying circumstances. When the missionary went to see him Chellapah was not able to recognize him. Upon his attention being directed to Christ as the anchor of his soul sure and steadfast, he said "Yes—he is the water of life: on whom else can I trust?" As he evinced some difficulty in speaking, he was asked whether he would take something to drink. He replied, "I do not require any; I have drunk of the water of life." Q.—"Are you looking to Christ, and are your hopes fixed on Him alone for salvation?" *Answer* (with difficulty).—"He alone is my trust, to set me free from my bondage. He hung upon the tree." He also said, that he had no desire to live, and only waited the Lord's time to remove him from this sinful world. He likewise expressed some deep remorse on account of some things in which he had acted against the missionary's advice with reference to one of his sons.

After leaving him awhile, the missionary returned and found him still breathing hard, and apparently drawing fast to his end; but, on being addressed regarding Christ, and his great mercy towards sinners, he audibly exclaimed, "Oh! Christ's blood:—how precious! He shed His blood for my sins. Can my weak voice express the greatness of his love?" Some coffee being offered him, he said, "What will you give me?" and, when asked what he wanted, he said—"Christ's blood is my drink? where else can I look to but Christ? Oh, his blood! his

blood! what a sinner am I! pray for me. I am not afraid to die. Christ is my hope." He recognized Jonas and his wife, who were near him, he took the hand of the latter, and said—"Sister!" and kissed it thrice—then added, "I have offended you in various ways—now I ask your forgiveness." His friends then engaged in prayer for him, but he was very restless: afterwards, however, being told that the missionary was present, he turned his eyes towards the direction where he was, but he seemed not to be able to recognize him. The missionary then addressed him in rather a loud tone: he heard what he said, and asked to be raised a little, when he held out his hands united, towards him, and, with his head half-lifted and bending under weakness, he said, "When I was going astray and in bondage to Satan, you shewed me the way, you shewed me the way—the Lord's name be praised. Praised be the Lord for his grace."

Having made arrangements to leave Belgaum for Bellary to attend the District Committee Meeting there, on the evening of the 3d of January, called on him at noon, and found several members of the church with him at the time. The missionary then spoke to him for the last time regarding the state of his mind, and, after making some observations with reference to death, the forgiveness of sins, salvation of the soul, and eternal life through the merits and mediation of Christ he put a few questions to him, such as these: "Do you feel yourself to be a sinner?" *A.* "Yes, I am a great sinner, I feel it." *Q.* "Being so, can you of yourself make any satisfaction for your sins?" *A.* "By my own strength I cannot; no, I cannot." *Q.* "How then are your sins to be satisfied and atoned for?" *A.* "By Jesus Christ the Son of God." *Q.* "Do you feel firmly persuaded that your sins will be pardoned through faith in Jesus Christ?" *A.* "Yes; for, on my account, He shed his precious blood on the cross,—He died for me." *Q.* "Do you feel that you are now prepared for death?" *A.* "To be so I feel very desirous." *Q.* "Where do you expect to go when you die?" *A.* "By the merits of Christ I hope to go to the enjoyment of eternal life." *Q.* "Do you now on this account feel comfort in your mind?" *A.* "Yes, I feel great comfort." Some other like questions regarding his faith and hope in Christ were put to him to all which he gave very satisfactory replies.

Before leaving, the missionary commended him to God and to his grace in a short prayer: and, on expressing his hope to meet him in heaven, as we had none in meeting again on earth; he, in the most feeling and affectionate manner, said—"What shall I, a dead dog, render to you for all your favors and kindness towards me, both with respect to my body and soul? but I pray that God would bless you; be with you on your journey and prosper you in all your labors."

About 4 P. M. he requested that the boys of the school, the members of the church, and others living in the vicinity, might be collected to his bed-side by the ringing of the chapel-bell. When all were assembled, he desired the 19th chapter of Genesis, from the 1st to the 21 verse, to be read; but added, "do not read the remainder." After the reading of the above portion, he said, "Lift me up: I wish to engage in prayer." He attempted to kneel, but could not; therefore leaning on a pillow, he prayed in allusion to the delivery of Lot from the destruction of Sodom and Gomorrah, and praised God for delivering him a great sinner from the darkness of heathenism and the destruction of hell, and for bringing him to a place of safety, and shewing him the way of salvation through the gospel. He then prayed at length, apparently strengthened on the occasion, in a clear and earnest manner, for those who had been instrumental in his being brought to the knowledge of the truth, and had otherwise instructed him,—then for all the ministers of the gospel, the prosperity of the church, the spread of the Christian religion, for all the members of the Tamul church and congregation, for the children of the school, and all the objects of the Poor House he was leaving behind. He concluded with grateful praises to God for the gift of his Son, and, blessing the children and others present, one by one, he said, "I am going to the Lord: there is no other way, but by this, the way of death, we can go to Him. Be ye, therefore, each one and all of you, prepared thus to go." After beseeching them in this manner, and again blessing them all in the name of the Lord, at about half after eight that evening, he peacefully fell asleep in Jesus, on the 3d of January, 1844.



## WILLIAM BAMPTON. ✓

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WILLIAM BAMPTON was born at Bourne, in Lincolnshire, in the year 1787, and was the son of parents in humble life. His first twelve years were spent under the parental roof, partly at Bourne, and partly at Thirlby, a neighboring village, whither his parents had removed. He is described as having been, at this period, of a gay and volatile disposition, but strongly desirous of the acquisition of learning, in which he is stated to have made as much improvement as could be gained from the instructions of the village school-masters, whose pupil he was. In his thirteenth year he left his father's dwelling, and obtained a situation at *Boston*. Here, for some time, he continued negligent of the great interests of eternity; but having been accustomed, with his parents, frequently to attend on the ministry of Mr. Binus, the Baptist Minister at Bourne, he was induced at Boston, to attend on that of the venerable Mr. D. Taylor, the Pastor of the General Baptist Church, whose instructions were happily rendered conducive to his eternal welfare, and whom he afterwards regarded as a father in the gospel.

Under the ministry of Mr. Taylor, his young friend was directed to the atoning death of the Son of God, as the foundation of a sinner's hope. Believing the ability and willingness of the Lord Jesus Christ to save to the uttermost, he sought salvation in him, and found and enjoyed that peace which the world had never imparted, and which it could not take away. Having surrendered himself to the divine Saviour, he applied for baptism and communion with the church, and was cordially received into Christian fellowship. After some time, at the request of a fellow-member, he commenced preaching occasionally; and in 1809, was solicited by the Church to exercise his abilities in public labors. He did so with much acceptance, and about a year after this, his Pastor, having to be absent from home for several weeks, appears to have intrusted him with the superintendence of the affairs of the church during that interval.

The public labors of Mr. Bampton were hitherto only occasional. Soon after, however, a circumstance occurred which contributed materially to bring him forward for more regular labors, and more extensive usefulness. Mr. J. Bissil, the pastor of the Baptist church at Sutterton, was afflicted with a long and severe illness, which, for a length of time, deprived that church of the benefit of his labors. In this time of trial, he and his friends, turned their attention to Mr. Bampton, and, after hearing him, invited him to remove to Sutterton;

to which he agreed; and in the year 1811, took up his abode in the dwelling of Mr. Bissil, for one year. Here he had opportunities for improving his mind, which he did not before possess.

At Sutterton Mr. Bampton labored in the ministry for three years; he then removed to Gosverton, a village about four miles from Sutterton, and became Minister of the Baptist church there. He still, however, continued his morning services at Sutterton, till he removed, in 1818, to Great Yarmouth.

After laboring for a short time at Yarmouth, Mr. Bampton offered himself to the General Baptist Missionary Society, for missionary service, in January, 1820; and so high was the estimation in which he was held by his brethren, that, on the receipt of his letter, a Committee Meeting was immediately summoned. It was held on Jan. 18th, 1820; when by those who were present, and by others who sent their votes by proxy, his offer was unanimously accepted. Mrs. Bampton was at first unwilling to leave the endearments of home; but she overcame her feelings, and, in effect, said, "The will of the Lord be done."

Soon afterward Mr. Bampton left Yarmouth, and removed to Wisbeach, that he might enjoy the advantage of Mr. Jarrom's instructions. In consequence of a change in the plans of the Rev. Mr. Ward, of Serampore, with whom it was designed that Mr. and Mrs. Bampton should proceed to India, they continued in England longer than was anticipated; and as it was undecided in what part of the East their Mission should be commenced, it was judged desirable that Mr. B. should pay some attention to medical science. Accordingly, in the autumn of 1820, he removed to London, where, at a considerable expense, he sedulously attended various courses of lectures, and hospital practice.

On May the 15th, 1821, the ordination of Mr. Bampton took place at Loughborough. The meeting was one of a highly interesting and solemn description. Crowds of friends to the best of causes flocked from the neighboring churches, and some persons even from the distance of thirty or forty miles. The chapel, filled to excess, was unable to receive all that sought admittance, and a number were thus deprived of the pleasure, which those enjoyed who were happy enough to gain a place within its walls. The services were deeply impressive. Mr. Bampton, with an unusual degree of firmness, and with much propriety, replied to the questions proposed respecting his motives and principles. The congregation were then asked if they would pledge themselves to support the Mission, and pray for the missionaries; and requested, if they gave that pledge, to express it by holding up their hands. Such a show of hands was instantly presented as has not been often seen.

In the afternoon, Mr. Ward called on all present to regard their morning pledge, by addressing them from the Apostolic request, 'Brethren, pray for us, that the word of the Lord may have free course and be glorified.'

On the 29th of May, 1821, Mr. and Mrs. Bampton accompanied by Mr. Peggs embarked for India. After leaving England, they touched at Madeira; landed at Madras, on September 25th; and safely arrived at Serampore, November 15th, where they were entertained with much affection and hospitality.

Orissa having been fixed upon as the scene of their labors, they embarked at Calcutta for Cuttack, January 26th, 1822, and reached their station on February 12th. Here in conjunction with his fellow-laborer, Mr. Peggs, his attention was directed to preaching the gospel, superintending native schools, and acquiring the language of Orissa. In September, 1823, after mature deliberation and prayer, he left Cuttack to form a new station at the temple of Juggernaut, Pooree, distant fifty miles; the great emporium of idolatry to Orissa, and the surrounding countries. No man in India, perhaps, was so well adapted for this 'high place' of superstition, as the indefatigable Bampton. His firm, temperate, regular habits, and particularly his well-disciplined mind, rendered him peculiarly suitable to go on the forlorn hope, and plant the banner of the cross upon the battlements, or rather within the precincts, of Juggernaut's temple. A very inadequate idea can be conveyed of the singularly appalling aspect of this station. The few bungalows belonging to the Europeans, were built upon the sands, which lie between the city and the mighty waters of the Bay of Bengal; and four or five families, and not unfrequently as many *individuals*, constituted the European society, during the principal part of the year. Here idolatry was and is protected, regulated, and pampered, by the mistaken policy of a christian Government! Happy day! when Britain, in reference to Hindoo idols and their temples, shall regard the divine admonition, '*Touch not, taste not, handle not!*' The poverty, misery, sickness, death, and brutal exposure of the dead, here exhibited, were enough to appal any heart but that of a man well taught in the school of Christ, accustomed to the scenes in the anatomical rooms of a London hospital; yet in this 'Golgotha,' and this 'valley of the son of Hinnom,' from its numerous Suttees, did Mr. Bampton and his estimable wife, reside, from September, 1823, to December, 1830, when his labors closed by nobly falling upon the 'high places of the field.'

When Mr. Bampton commenced his labors at Juggernaut, Pooree, he felt the peculiarity of the station, and the necessity of uniting caution with laborious exertion. "I mean to step cautiously," said he,

“A spider will not provoke a strong fly, recently entangled, immediately to use all his strength; but its prudent forbearance secures the prey; which a direct attack might have been the means of liberating.”

When Mr. Bampton openly proclaimed at Pooree the gospel of salvation, the message of mercy was received with either deplorable apathy, or decided opposition. The scenes through which the Apostle passed, when the infuriated multitude, for successive hours, shouted, “Great is Diana of the Ephesians,” were repeatedly re-acted at Pooree. The trials and difficulties which Mr. Bampton endured, were such as no Christian minister, unless supported from on high, could have endured. Let it not, however, be supposed that these trials and labors produced no beneficial effect. The man that beards a tiger in his den, must expect to be assaulted by his utmost fury; and the missionary that attacks the powers of darkness in their strongest hold, need not be surprized at encountering enmity the most implacable, and rage the most violent. Already, in that dark region, have an animating number of converts been gathered into the fold of Christ; and these are, doubtless, the earnest of more extensive success, and of ultimate triumph.

On the 17th of September, 1825, Mr. Bampton wrote, and this is a specimen of the kind of work in which he was called upon daily to engage, and the trials and exertions he was constantly obliged to endure:—“I have been out the last five or six days, as usual, and have generally been three or four hours every day, in active contact with the people. Frequently I go and return in good spirits, but sometimes I am low enough. Good spirits are necessary in dealing with my poor people, for there is commonly a great deal amongst them that is very provoking. I frequently tell them that it is a regard to their welfare, that leads me to do as I do, and the declaration is received with a sneer. On two or three occasions a number of little children have been officiously seated before me, as an intimation that I say nothing worthy the attention of men. Sometimes men profess to hear candidly, and yet I plainly see that they are acting a part which they mean to laugh at afterwards. Sometimes boys, during a whole opportunity, annoy me with vociferations in favor of Juggernaut, and there is one young man, who has several times acted in the same way: as for this sort I do not gratify them so much as to let them see that I take the least notice of them; but when one is not in a good frame it is not easily borne. I think I am more master of myself than I was, in a general way; and I hope, notwithstanding all that is discouraging, that the powerful arm of divine grace will, even here, conquer some, to the confusion of others, and then it will be for me to triumph, though I hope to give my Master all the praise.



“On the whole, I never was so happy in the ministry before, and on the whole, I never was so much given up to it.” On the 31st of October, 1826, he again writes—“This has been one of the worst nights I ever endured. Mockery, mockery, cruel mockery! almost unbearable! I talked for a while, and was heard by some, on the blessings to be enjoyed by faith in Jesus Christ; when a man came, with a hell-hardened countenance, and that peculiar constant laugh, which I can hardly bear. He spake Hindostanee, so that I understood him worse than I should otherwise have done: but the burden of his cry was, ‘Juggernaut is the foundation! Juggernaut is completely god! Victory to Juggernaut,’ &c. He clapped his hands; he laughed; he shouted, and induced the rest, or a great part of them, to do the same. On the ground of reason I fear no one, and rage I can commonly bear very well; but these everlasting laughing buffoons are nearly too much for me. It is my one great care, amidst a reviling, laughing, shouting crowd, to take care that I do not seem abashed. I know not what to do; I go amongst them because, when I am at home, I cannot do any thing in a public way without. I certainly question whether the Apostles would not have given them up as having fairly rejected the gospel; generally speaking, it does nothing but provoke either anger or ridicule; with the exception of now and then an every-day objection, argument is out of the question. Under the noise, or in partial remissions of it, to-night, I endeavoured to address individuals and then the worst of them called out, if the individual seemed any way attentive, ‘O yes, that is a good man, he will attend to you;’ then doing what they could to prevent any individual from listening. I did indeed hear one man say, that mutual replies would be much better than the hubbub. But, in fact, I am inclined to think, that Juggernaut’s shrewdest adherents are aware that discussion would be worse for them than buffoonery: for in this they have the upperhand; in that, woe be to them.”

In 1825 Mr. Bampton assumed the native dress. After describing the whole of it in a letter to a friend, he adds—“My object in thus metamorphosing myself, is not to please myself, as some have supposed, and may still suppose, for I am more comfortable in my English clothes; but my object is to conciliate the people, in order to promote their salvation, and, defective as I am sure I feel myself to be, in zeal for this vast object, I also feel, as I have two or three times told the people, that I should not hesitate to cut off my own hand, if it would, in that respect, be of any use.” There cannot be a doubt that Mr. Bampton’s motives, for thus relinquishing the European, and assuming a

tage, however, of such a proceeding, is questionable. Missionaries, in general, have not deemed it advisable. Sir John Malcolm, in his work on Central Hindoostan, considers the question, whether such a step is likely to ingratiate a European with the Hindoo population, and gives his opinion that the effect is unfavourable, rather than beneficial. His remarks on the subject were forwarded to Mr. Bampton, but before they arrived Mr. B. had been led to think it injudicious to continue the practice, and had consequently abandoned it.

Though Pooree was considered Mr. Bampton's more immediate station, he generally spent a considerable portion of the year in travelling in the neighboring country, that he might spread far and wide the knowledge of the everlasting gospel. In these journeys he and Mrs. Bampton encountered many hardships. In one of her letters, Mrs. B. describes their mode of travelling, and thus concludes:—"The way is so bad that I cannot think of being out before it is light; and another thing, I am not fond of the tigers and bears which frequent many places where we go. But Mr. B. says, do I think that the people are not to have the gospel preached to them, because there are a few tigers and bears near? I do not feel quite so much afraid of them as I did. At the last place we left, two tigers came within five minutes' walk of our tent. The people say they very seldom eat men, they sometimes take cows." On these journeys Mr. Bampton was accustomed to travel frequently barefooted, and to cross rivers on foot, as no other means existed. "I have had," said he, on one occasion, "to-day what some would think a roughish day; I have passed through rivers and other waters several times, and that, indeed, is but every-day work. Once or twice I was almost up to the calves of my legs in thick mire, and once I had to cross a river breast high; the deepest I ever crossed on foot. I do not mention these as hardships, for I take a pleasure in despising such little difficulties, and should feel myself disgraced both as a missionary and as an Englishman, if I could not do anything in this way, that can be done by a Hindoo."

The gospel message experienced in too many instances, an utter rejection. Under date of March 28th, 1827, addressing a friend in England, he remarks,—“It is a fortnight to-day since I came home out of the country, where I had been pretty busy ever since Nov. 14, 1826. Perhaps I preached nearly four times a day on an average, all the time I was out. I walked about all the time, and never, that I can remember enjoyed better health. If my soul were but as well qualified for missionary work as my body, I should bear a comparison with most; but then I have much to complain of; but Christ is preached, (however

tour, many, many, many times had to encounter a most appalling spirit of enmity. I have been hooted out of the towns in which I have preached; loaded with whatever abusive terms the vulgar vocabulary of the language could supply, and sometimes the boys have followed me so far shouting, as to surprise me by their perseverance. O how depraved human nature hates the religion of Jesus Christ!"

This year (1827) he spent much time at Ganjam, and there, in December, he baptized Erun, the first *Hindoo* fruits of the Orissa Mission, gathered into the garner of the Lord. In the same journey he caught a cold, that was never afterwards removed. The cough, in part, induced him to remain at Berhampore all the cold season, instead of travelling about as he had intended. It was about this time that seeing that the natives were desirous of having the Christian religion exhibited in a more tangible form than it appeared in the common course of his ministry, by desire of the Conference, he wrote a tract, to show them what our religion is externally. It included baptism, the Lord's supper, the Lord's Prayer, singing, reading the scriptures, fasting, and propagating christianity by preaching.

"In labors," Mr. Bampton had hitherto been "more abundant," but his health now began to fail. In May, 1828, he began to have serious apprehensions that the cough with which he had been so long troubled would issue in a consumption. His weakness also increased, and for many days at a time, he was unable to preach at all.

At times hopes were experienced of his restoration, but these hopes, like gleams of sunshine in a stormy day, soon disappeared. In 1828 and 1829, he and Mrs. B. spent several months at the house of a friend in Calcutta, in order to enjoy the best medical advice; and went several weeks on board a pilot schooner, in hope that the sea air might check his complaint. Still his disease made slow but sure advances, and gave still less hope of final recovery. In the autumn of 1829, therefore, he and Mrs. Bampton returned, by sea, to Pooree, where his health, for a short time, seemed to improve; but it soon failed again, and continued gradually to decline.

In March, 1830, he thus wrote to his beloved fellow-laborer at Cuttack:—"At the age of forty-three the days are come and the years draw nigh, in which I must say, I have scarcely any pleasure in them; my strength, like that of a man of eighty, is labor and sorrow. My general opinion is that the disease will finally master me; and then, I trust, I shall be at rest. The gospel remains the same, but it is with difficulty that I can apply my feverish mind to divine things, sufficiently to enjoy all the consolation they would probably afford in other circumstances. I can cleave to the Saviour, but I cannot soar aloft.

Well, the Lord is, notwithstanding all, doing what is right, and what I shall hereafter rejoice on account of."

In May, of the same year, Mr. Lacy observes of him,—“He now admits that his complaint is a consumption, and he is also convinced that the time of his departure is not far distant. There is only one thing which our dear Bampton seems unwilling to leave, and that is his work. Not a man in the whole world can fill his place for years; and how much has he desired and sought the salvation of the poor Oriyas! yet he is endeavoring to reconcile his mind to this. He frequently gives me intimations that he is fully aware of his circumstances, and contemplates them, and the result to which they are leading him, with perfect composure. His hand is fastened on the skies; he smiles at all before him, and triumphs over all through the Saviour's blood. He will work till he dies, or very nearly so. He visits the bazar, though he can hardly get on and off his horse: he has his chair carried, on which he sits in the street, and from which he talks to the people. He is cheerful and pleasant, and dissipates the gloom and melancholy so natural in such a condition, to all who live in the same house."

From this period Mr. Bampton continued to decline, till, on December 17th, 1830, he peacefully exchanged time for eternity—the labors and reproaches of earth, for the peace and triumph of heaven; and scenes, dark with all the horrid defilement of idolatry and human depravity in their blackest forms, for the blissful scenes of celestial holiness and love.

Such was the effect the disease had upon his mind, that not only could he not bear any company besides that of Mrs. B., but he was in a great measure incapacitated for all mental exercises and spiritual conversation. He said very little indeed about his feelings in regard to religion, and what was said was to Mrs. B. However, though little, he said sufficient to satisfy us as to the security of his immortal soul. He had long been convinced that he should die, and in submission to his Heavenly Father's will, he had long wished for his release, that he might soar to glory. Towards the last he often said, ‘Though painful at present, it will cease—not, ‘it will cease before long,’ because, said he, ‘I do not know that it will cease before long,’—but, ‘It will cease.’—This bore him up under present uneasiness and painful suspense. He sometimes uttered his complaints to his God, in the first two verses of the 38th Psalm, which he desired Mrs. Bampton to read to him. When he was drawing near his end, Mrs. B. said to him, ‘What art thou lifting up thine eyes for?’ when he replied, ‘I shall lift up my soul soon.’ The nurse asked him how he was, and he answered, ‘I am



going to heaven.' Talking about his body being laid near to Mrs. Sutton's, he appeared indifferent to that, but said, 'I shall see her in glory soon.' While Mrs. B. held his head on her bosom, she asked him, 'Is Jesus precious to you?' he could not speak, but turning his eyes towards her with a sweet complaisant smile, nodded assent. He had been anxious about the disposal of his body, but at last he quite cast it off, and left off caring about it. Mrs. B. said, 'Thou art going to Heaven!' He briskly and cheerfully said, 'I hope so.'

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## MARGARET CLOUGH.

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MARGARET was the daughter of William Morley, Esq. of Doncaster, where she was born, November 3rd, 1803. When four years of age she was taken to reside with her grand-parents at Hull: her mind seems to have been impressed with the necessity and value of religion at an early period; and her seriousness appears to have increased by means of the death of her mother. This event occurred when Margaret was nine years of age, in every relative and social capacity her mother's conduct had been exemplary. After suffering a tedious illness with the greatest patience, she fell asleep in Jesus, November 27th, 1812, aged thirty-seven years. Miss Morley at the age of ten years returned to Doncaster, where she shortly after joined the Methodist Society and continued a member of it till her death.

After she left school, at the age of sixteen, she devoted herself more fully to God, and soon attained that assurance of the divine favor, which enabled her to rejoice in the forgiveness of her sins, by the ministry of the Rev. W. Harrison.

She was remarkable for her diligence in the means of grace, and for her early attendance on divine ordinances. Her visits to the poor were frequent; soothing their minds by her gentle behaviour, softening their hearts by her pious addresses and earnest prayers, and relieving their wants bountifully, from the liberal supply which she received from her parents. Her manners were peculiarly engaging, open, modest, humble, with great sweetness of temper, although naturally warm and hasty. Truly dignified in her deportment, she, however, visited the poorest persons with the greatest affability, and won their affections by her engaging condescension. Among those in more exalted stations, these graces refined by the Holy Spirit, and confirmed by her Christian propriety of conduct, caused her to be universally esteemed.

As a teacher in the Doncaster Wesleyan Sunday school, a visitor belonging to the benevolent institution, and collector for the Bible and Missionary Societies, she was patient, diligent, and eminently successful. The cause of Missions ever lay near her heart.

Miss Morley had just completed her twenty-second year, when she was called to leave her parents and her native country, for the service of her Redeemer in missionary work.

As Mr. Clough, a Wesleyan missionary to Ceylon was returning from Bradford to London at the close of 1824, he stopped a night at Doncaster, when he first saw Miss Morley, and was so struck with

immediately for India, it was not probable he would ever see her again. An impression, however, was made on Mr. Clough, which was not easily erased, and his intended voyage having been delayed, in January, 1825, he wrote to her father. Mr. and Mrs. Morley having seriously weighed the subject, communicated to their daughter the interesting and important contents of Mr. Clough's letter, prudently reminding her of the difficulties and dangers she would necessarily have to encounter, and, without expressing any opinion, left the matter to her own consideration and choice. In a few days she expressed her decided convictions that it was her duty to go to India, if her parents, and her aged grandmother, would give their consent.

Miss Morley communicated the affair to her grandmother, who, after many struggles of affection and conversations with her children, was yet unable to decide, but left her beloved Margaret to determine; Mr. Morley then wrote to Mr. Clough, candidly stating that dearly as he loved Margaret and great as the sacrifice would be in surrendering her, yet he could not oppose her views on so important a subject; that he left it to her decision which he believed, would still be in subordination to that of her most affectionate grandmother. Mr. Clough then visited Doncaster two or three times, and on Thursday, March 21st, 1825, was united to the object of his choice, at St. George's church, by the Rev. Mr. Sharpe, vicar; his missionary colleagues, Messrs. Harvard and Newstead, being present on the interesting occasion. The same day Mr. and Mrs. Clough set off for London. On Saturday, Mr. Morley joined them there, and took an affectionate, and as it proved, a final farewell of his amiable and beloved daughter.

The missionary embarked on board the *Africa* at Portsmouth, and left England, April 11th, and arrived at Madeira, May 5th; where they stayed. On the 4th of June, they crossed the equinoctial, with a fine breeze. At the end of June, the vessel drew near the Cape; and squally cold weather commenced. For a whole month the water was washing over the decks, and frequently was three or four feet high. From opposing winds, the captain was obliged to run seven hundred miles to the eastward of the Isle of France, in consequence of which their stock of water and provisions was low, so that all on board were placed on short allowance for three weeks. When two hundred miles from land, their last cask of water was opened. However, the God who can and will satisfy those who put their trust in him, interfered in their behalf, causing the wind to be propitious; and on Sunday, August 1st, they safely arrived at Port Louis, where they were kindly received by several of the residents.

They left the Isle of France on the 10th of August, with a

breeze, and proceeded rapidly towards Ceylon, which was made on the 6th of September, and on the following day the *Africa* cast anchor in Colombo roads. "Mrs. McKenny," wrote Mrs. Clough, "received us with the kindness and affection of a parent. I cease not to return my unfeigned thanks to God, who hath in so remarkable a way touched the hearts of this people towards the Wesleyan Mission. The Church, the Baptist, and our missionaries go hand in hand, and mutually assist one another. Colombo appears to be one of the healthiest places within the tropics. The Bishop of Calcutta (Dr. Heber) is here and I hope to hear him preach to-morrow. In a letter written in November, two months after her arrival, Mrs. Clough describes her duties in the Mission family. "The Mission premises are extensive, consisting of a handsome chapel, Mission-house, school-room, and library, in the front; and behind, the printing-office, schools, &c.—We have English preaching twice on the Sabbath, and the congregation in the evening is good; on Tuesday evening, Portuguese preaching, which is well attended, and we have class and prayer-meetings, almost every evening in the week.

We have some holy devoted men amongst us in the higher walks of life. Sir Richard Ottley, is one of the first. From him we have received the most marked attention. He is always the first to promote every good design. We enjoy the privilege of holding Christian communion with this pious judge. His meekness, gentleness, and heavenly mindedness, are ever conspicuous. Another very warm friend and truly pious man is R. Mooyart, Esq., a magistrate. A female class is now appointed. May the Lord give his blessing, and baptize us afresh with his Holy Spirit! There is a little meeting held here, viz. a missionary meeting, held at different friends' houses once a month. After singing and prayer, the state of Missions in general is related, an exhortation given, and after breakfast some time is employed in considering what is best to be done for promoting the spread of Christianity, and then conclude with earnest prayer to God, for the promised outpouring of his Holy Spirit.

On the 17th of August, 1826, Mrs. Clough had a severe attack of fever, which was subdued, but which left her in a very weak state: her efforts however in the Mission continued unabated.

During the next ten months, Mrs. Clough's health was happily restored, and she entered, as far as her circumstances would allow, into the labors of her husband. Ceylon being a British Colony, many English resided there, and several with whom she was privileged to associate occupied superior stations in life, and even in the government; fewer disadvantages were therefore experienced by her, than in many



places by the wives of missionaries : still, being in exile far from her native land, she felt the separation from her friends.

Mrs. Clough's work on earth had now been finished ; and she closed her exemplary and useful life in giving birth to her second child, June 30th, 1827. Her elevated spirituality of mind will be evident to every reader of the preceding pages ; but the manner of her departure will be best learned from the following extracts of a letter to her father, from Sir R. Ottley :—

“ Your amiable, pious, and deeply lamented daughter, Mrs. Clough, departed this life on Saturday the 30th of June, in childbed. Antecedently to the period of her sudden and fatal illness, she had enjoyed good health. On the evening of the 29th of June, she felt the pains of labor ; and for several hours the appearances were formidable. But about eleven at night she was attacked by convulsive fits which rendered all those efforts unavailing. The best advice was obtained : one of our most skilful medical men attended her from the commencement, and he called in the assistance of the principal medical officer. Her frame, however, at all times feeble, was incapable of sustaining the violence of the disorder. At six or seven in the morning of the 30th, all hope of recovery was abandoned ; and at about ten o'clock your beloved daughter expired. The poor infant—a female—was saved, and is still alive, very diminutive indeed, but at present indicating no symptoms of approaching dissolution.

“ In England, where so many excellent and exemplary women are found to adorn Society, the loss of one, however valuable, is less felt, except by her kindred and relations : here your daughter shone forth with pre-eminent lustre. The sweetness of her temper, the goodness of her heart, and the fascinations of her mild and cheerful demeanor, increased the esteem which her deep piety and the virtuous tenor of her conduct were so well calculated to inspire. The religious society in Ceylon forms but a small flock. Among that society we had the happiness to see Mrs. Clough a steady and conspicuous member ; she was an example to us all, and particularly a pattern to her own sex. Thus, she arrived a truly virtuous young woman ; she maintained a consistent character during the whole period of her residence among us, and died a happy and devoted servant of the Lord.”

## VISOOWASANADEN.

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VISOOWASANADEN was a convert from heathenism, and was received into the christian church by the late Mr. Swartz. He was educated for the work of the Lord in the seminary at Tanjore, and was employed for several years at first as catechist, by the missionaries of that place. As his piety, ability and good conduct recommended him as a fit person for ordination to the sacred ministry, he was in March, 1817, set apart for the work, together with two others, by the Rev. Messrs. Pohle and Kohlhoff.

His general conduct after this event was always exemplary. His faithfulness and attachment to the missionary and the Mission cause, have in several instances appeared to great advantage. In the disturbances which took place at Tanjore, during the ministry of the late Mr. Haubroe, Visoowasanaden was his principal counsellor, and he used his best endeavors to convince the Soodra party, of the goodwill and good intentions which their minister entertained for them. He always spoke of Mr. Haubroe with feelings of affection and respect.

There is only one circumstance in his history which every sincere and enlightened christian cannot but deeply deplore. We allude to the zeal and activity which Visoowasanaden exhibited, in the cause of caste when the Bishop of Calcutta's injunctions arrived in the beginning of 1834. But we would rather throw a veil over this infirmity, and speak of the manner in which he had conducted himself during his suspension from the Mission service, in consequence of non-compliance with the Bishop's injunctions. He still labored and attended to the spiritual and temporal wants of his flock around him, and the intercourse between him and the Tanjore missionaries was kept up. He mourned over the division which had severed part of the congregation at Tanjore from their ministers, and earnestly wished for reconciliation and peace.

Although his opposition to the caste measures, and his subsequent suspension had identified him with the nonconformist Soodra party, still to his praise it must be said, that he kept aloof from many of their imprudent acts, and protested against many of their unauthorized proceedings. He was present in none of their private meetings, and always refused to attend their conventicle. He was, however, at the period alluded to halting between two opinions—between the convictions of his own mind and the fear of man, till God by His Holy Spirit disposed his mind on the arrival of Bishop Corrie at Tanjore, in the

beginning of 1836, to return to the bosom of that church, which he had left in the hour of temptation.

From the period of his conformity to the day of his death, he resided at Combaconum, and had charge of the transferred congregations. His piety and Christian meekness now shone forth and commanded the love of the converts, and the respect of the heathens and Mahomedans. The Rev. Mr. Hough, speaking of his labors, thus writes—  
 “I have conversed with him on various subjects, and heard him preach and pray, in a manner that showed how remarkably the divine blessing had followed the instructions he had received. In proof of his zeal, I will state the number of converts made from idolatry, chiefly through his instrumentality during the four years that he was with me:—In 1817, twenty-five; in 1818, fifty-two; in 1819, thirty-four; in 1820, one hundred and twenty-two.”

For about six weeks he suffered from a carbuncle, which appeared immediately below his right shoulder, the more violent and dangerous symptoms however commenced about three weeks before his death, which incapacitated him from attending to any of his duties, or move out of his house.

The Rev. V. D. Coombes visited Visoowasanaden during his illness almost every day. He spoke, however, but little, and for the last three days of his life he had totally lost the use of speech. One morning when Mr. Coombes read the 42d Psalm, and pressed upon him the necessity of patience, he observed that he had surrendered himself up to the disposal of his Heavenly Father, and awaited patiently for His good pleasure. His sufferings were great, but his patience and fortitude were truly exemplary. When once Mr. C. endeavored to bring to his recollection, the sufferings of the saints of the old Testament and those of the new, and above all of the unparalleled sufferings of the Saviour of the world; “Yes!” said he, “I am thinking of the wounds my Saviour received for me on the cross.” On another occasion when Mr. C. observed that he thought it probable the Lord had sent this affliction for the glory of His name, that both Christians and heathens seeing his patience and meekness, might probably be persuaded to think well of the christian religion; he replied that the grace of God must strengthen him to the exercise of patience. For twenty-four hours before his death he was insensible to all around him, and for the last three days he occasionally lost the command of his reasoning faculties. He departed this life on Sunday the 6th September, 1837, at the age of fifty-five.

## CHARLES THEOPHILUS EWALD RHENIUS.

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CHARLES RHENIUS was born on the 5th of November, 1790, at the fortress Graudenz, in the province of West Prussia. His father Otho Rhenius, who was an officer of infantry in the Prussian Army, died at Marienwerder when his son Charles was but six years old. Besides Charles, one elder brother, a younger brother and a sister, were thus early deprived of an affectionate parent. The care of all four now devolved upon their mother; and most enthusiastically did her son often speak of the ardent, the affectionate solicitude with which she ever watched over the welfare of her children.

Till his fourteenth year, Charles attended the Cathedral school of Marienwerder. During the three following years he was employed at Balga, near Königsberg, in the office of an uncle who held a civil appointment under government; but in the spring of the year 1807, he removed to the neighborhood of Memel, in compliance with the invitation of another uncle, Wilhelm A. Rhenius, who was declining in years, and had no family of his own. The year 1807 was memorable to Charles, as being that in which he was directed to the knowledge of divine things. The change was apparently owing entirely to a perusal of the Holy Scriptures, and was not sudden but gradual. He now devoted much of his time to reading good books, and among such, missionary publications, especially those of the Moravian, or United Brethren, formed a part. He appears to have gradually imbibed the spirit of those publications; and it became at length a serious question to himself, whether, whatever others might do, it was not his duty to go and proclaim to perishing heathen the knowledge of the true God, and of salvation through Christ. The members of his own family, indeed, could scarcely sympathize in his present feelings and views of duty; but in his uncle he found a ready counsellor and friend. Although at first there was opposition made, even in this quarter, it soon subsided into a willing and cheerful submission to what seemed to be the will of God.

The principal impediments, however, being removed, no time was lost in preparing to enter upon the field. Accordingly, in the year 1810, he applied for and obtained permission to enter a seminary, which had been recently established at Berlin, for preparing young persons for the missionary work, and which was then under the superintendence of the Rev. John Jänicke. But his intention to go abroad as a



one of the members of his family did he reveal it: as he probably feared that attempts would be made to keep him from his purpose.

On the 7th of August, 1812, Mr. Rhenius was ordained at Berlin as a minister of the established church of Prussia, commonly denominated the "Lutheran church," to be a missionary to the heathen. A fortnight after his ordination Mr. Schnarre and he, proceeded to England by way of Denmark; for the wars of that time had rendered the more direct road impracticable to mere travellers. A part of the seventeen or eighteen months of his residence there, he passed under the roof of the Rev. Thomas Scott, being placed there by the Church Missionary Society, together with a few other young persons who were to go abroad as missionaries to the heathen. While here he was distressed with letters from his fatherland, intreating him, particularly his fond mother, to return home, to which however the only answer he gave was, that he felt it his *duty* to follow the Saviour's call to make known the gospel among the heathen.

At the close of October, 1813, the committee of the Church Missionary Society obtained permission from the Court of Directors of the Honourable East India Company to send out their missionaries to India; and on the 21st of February, 1814, the missionaries embarked on board the *Marquis of Huntley* bound for Madras. The winds were favorable for many days, and the voyage might be said to have begun auspiciously, but for a fire which broke out in the vessel, and was with some difficulty extinguished. As in all well-regulated ships, divine service was held on board the Indiaman every Sunday morning; and though there were none among the passengers who could much sympathise with the missionaries, yet there was nothing like impediments put in the way of them, in their communication with the seamen on board. After narrowly escaping shipwreck among the perilous islands called the Maldives, the *Marquis of Huntley* anchored at Madras on the 4th of July.

The missionaries, on their arrival, were most kindly received by the Rev. Marmaduke Thompson, then one of the Company's chaplains at Madras. The first intelligence they received was the death of the Rev. Dr. John of Tranquebar, under whose guidance they had expected to labor, and also of the decease of Mr. Jacobi, with whom Mr. Rhenius had been acquainted when in Europe. At Madras the missionaries staid only a fortnight, as arrangements were easily made for their journey to Tranquebar; and they were themselves anxious to see the field of their future labors.

On their arrival they at once entered upon the duties of the school, and as far as they could of the Mission. On the 7th of March, 1816,

In the beginning of 1817, a regular congregation was formed, which consisted of nineteen souls. Mr. Rhenius had other causes for encouragement—a native Christian of the old Vepery congregation who lived at thirty miles distance from Madras, had for several months been begging Mr. R. to come into the country in order to preach and establish schools. With this request Mr. R. complied, and visited Conjeveram and other neighboring parts of the country during May of this year.

Early in the year 1819, Mr. Rhenius' heart was rejoiced by the arrival of several missionaries in connexion with three different Societies, one of whom was stationed at Madras. On the 1st of January, we find him writing, that he "looked with joy into the coming year, expecting great things from the Lord for the extension of his kingdom throughout the world." And on the 24th, he says, "Busy preparing a few tracts, Tamul and English; also making preparations for the third general meeting of the Tamul Bible Society, for the general schoolmaster's Assembly, and for a journey to the west." In the course of this year he made several tours into the country, principally among the Jainas.

An attempt had been made in 1817, to build a Church in Black Town Madras, but, in consequence of some inimical heathen having petitioned government, that a place appropriated to Christian worship in public might not be erected there, the measure was not allowed by the Governor. Many endeavors, on the part of the friends of the Church Missionary Society, were made to do away with this hostility on the part of the authorities, and on the 30th June, 1819, the first stone of the building was publicly laid by Mr. Rhenius.

In the year, 1820, the scene of Mr. Rhenius' labors was changed. Sundry points of difference and discussion had arisen between him and the Committees of the Church Missionary Societies at Madras and in London. Some of the points of difference were not of great moment; but one or two were of such a nature as subsequently to have occasioned indirectly, if not directly, a painful distance between the parties. In the opinions maintained by Mr. Rhenius, his friend and colleague, Mr. Schmid, entirely concurred. Without attending further at present to these transactions, it is enough to state that rather than compromise his principles, Mr. Rhenius was preparing to return to Europe, when the Madras committee proposed to him a change of station, supposing probably that, at a distance, there would not exist the same causes of disagreements between them and him. Mr. Rhenius, after weighing the matter well, determined to remain in India, and labor as a missionary, wherever it might please God to put him: though the parting

from his work at Madras, after he had labored there nearly six years, was extremely painful. From Palamcotta, 400 miles south of Madras, the Rev. J. Hough, their chaplain at that station, had frequently written to the Committee, stating how desirable a place it would be for the location of a missionary, and inviting them to occupy it. Accordingly Mr. Rhenius, at their suggestion, started for this scene of his future labors on the 2d of June, 1820.

Without delay Mr. Rhenius entered upon his work. The schools and the heathen, the revision or rather translation of the Scriptures into Tamil, and the compilation of a pamphlet entitled, "The Essence or the True Vedam," immediately occupied his time. It was not long before he heard from the corresponding Committee at Madras, that his friend Mr. Schmid was to join him in Tinnevelly; which was joyful intelligence to Mr. Rhenius.

Soon after Mr. R. had settled in Tinnevelly, an unpleasant correspondence occurred between him and the military authorities. An officer of the corps stationed at Palamcotta, had obtained from him a number of Tamil and Teloogoo tracts, for distribution among the sepoy of his company. Some weeks after, these were returned to Mr. Rhenius, as Lieutenant Odell had received orders from the commanding officer, not only to cease from distributing tracts among the troops, but also to recall those which he had already given. Mr. Rhenius, too, received the following official note from the fort adjutant:—"I have been directed by the commanding officer to request, you will have the goodness to forbear distributing any religious tracts to the troops serving in this station, it being contrary to the regulations of the service; and to acquaint you that, in the event of this practice not being discontinued, he will be under the disagreeable necessity of representing it to higher authority."

Mr. Rhenius had shortly to meet with another difficulty which he endeavored to combat—the distinction of caste. The missionaries had early formed a plan of a seminary under their immediate superintendence in which youths might be prepared for employment as catechists or evangelists to their countrymen; and most of the lads chosen were the children of members of congregations belonging to the Gospel Propagation Society. After commencing with six or seven of the Sudra caste two or three months before, there came on the 21st of June, thirteen boys from the country, of whom two were Sudras and eight were Shanars, the lowest grade of the Sudras, and three Parias, or no caste boys. Mr. Rhenius was present at the first meal they were all to partake of, and grace being said, they sat down, with the exception of the Sudras. When these were asked the reason for not seating

themselves, they said they could not sit down, because the other boys were there. As there was no time for disputing Mr. Rhenius simply said, that whoever wished not to be considered a heathen, should sit down forthwith and commence. The eldest sat down, the rest followed his example, and the meal was discussed. In the evening after prayers, the boys were particularly addressed on the subject of caste, when the Sudras said with tears, that if they were to eat with the Shanars and Parias, that is to say, in sight of them, they would be cast out by their relations. The next morning the Sudra boys did not breakfast, and they went also without dinner, because they were not allowed to dine at a different hour. Again Mr. Rhenius expostulated with them but to no purpose. The parents too were inflexible. They pleaded that a wall might be made to separate the one caste from the other; and when so much was yielded to them as to allow the caste boys "to hide themselves from view, as much as they pleased, by mats," even this would not suffice. At length Mr. Rhenius declared the boys could not remain in the seminary, for here the distinctions of caste could not be observed. They therefore dispersed, and for the present the seminary was discontinued. It was afterwards gradually re-established, and within fifteen months contained twenty-four lads.

On the 10th of March, 1822, Mr. Rhenius had the happiness of baptizing two adults and two children, the firstfruits of his labors at Palamcotta. In August, 1823, he baptized five adults and three children at Tinnevelly: and from this time most pleasing prospects commenced. As the number of converts increased, the missionaries deemed it desirable that Christian settlements should be formed, and thus each village would be a congregation. Difficulties, however, had to be encountered at the outset, arising from the unwillingness of the landlords or headmen, to permit the settlement of separate Christian communities, and persecution of the Christians was the consequence, which the authorities could not notice.

In February, 1824, Mr. Rhenius left Palamcotta for Madras, with the object of submitting his Tamul translation of the Scriptures to the Committee there and getting it printed. He took this opportunity of paying the missionaries in the north of Ceylon a visit. On his arrival at Madras his translation met with some opposition on the part of the Madras Committee, on account of Mr. Rhenius having rendered it more according to the original version than to the English translation: feeling fully persuaded as to the correctness of his version, Mr. R. left the responsibility of its publication and alteration to the Committee, and returned to Tinnevelly.

Mr. Rhenius having addressed more than one communication to the



king of Prussia, who had all along been favorable to Missions, he now took a peculiar interest in the subject. So zealously affected was the monarch in this good thing that he chose a person, and had him educated at Berlin expressly as a missionary student, at his own expense—this youth was Charles Gutzlaff, who has since distinguished himself by his rapid and extensive acquaintance with the Chinese language, and by the publication of several works on China.

Early in the year, 1826, was laid the foundation of a church within the Mission premises. Previously to this, the religious services had been held in a building enclosed with mud walls, thatched with palmyra leaves, and now become too small, for the purpose for which it had been used.

At the close of the year 1825, Messrs. Rhenius and Schmid were requested by the Archdeacon of Madras to officiate as chaplains to the Company's civil and military servants at the Palamcotta station. Mr. Rhenius had previously held a service on the Sabbath evening for their benefit; but when officially appointed to act as chaplain, the Rubric of the Prayer Book was followed, and the time of service was altered to the forenoon. No long time after he was led to resign the office in consequence of being required to baptize the illegitimate child of an officer, which he conscientiously could not while the parents continued to live in sin.

In the course of 1832, Mr. Rhenius' heart was gladdened by the arrival of two colleagues from Europe, and the addition of an ordained native missionary from a northern Mission. During this year too, a correspondence of an unpleasant nature passed between him and the Committees of the Church Missionary Society both in India and in England. The Committee of the Church Missionary Society in London, addressed a letter to Mr. Rhenius, relative to the ordination of catechists, in which they expressed their surprise that Messrs. Rhenius and Schmid should assume to themselves "the right of forming their converts into communities on the Lutheran model;" to this Mr. Rhenius replied—"From your letter, it appears to me that you have quite misunderstood our motive and design, in raising those objections; for you mention repeatedly, that we desire to form our converts into communities on the Lutheran model. None of our letters contain any such thing; nor is it the fact. The difficulty arose, not from an attachment to the Lutheran form, but solely from a strict and tender regard to *truth*: as our *ordinandi* were to subscribe to certain papers, which in our opinion they cannot do without violating their convictions of truth, to help the Society and ourselves out of the dilemma, we proposed to have recourse to our German mode of ordination, which is not attended with

such difficulties, and will yet secure, as far as human precaution avails, a faithful discharge of the ministerial duties: to permit which, we thought there could not be any material objection on the part of the Society."

These differences began to assume a more serious aspect every day, and in July 1833, a letter from the Parent Society arrived, proposing that Mr. Rhenius should visit England, with the view of arranging matters connected with the Mission, by personal conference with the Committee in London. Mr. R. accordingly resolved to proceed to Europe, but the unanimous voice of his friends and correspondents, the Madras Committee included, urged that he ought not now to forsake his charge, seeing that by God's blessing, he had been permitted so long to labor among the same people. These considerations and also because the Church Missionary Society did not press the ordination question upon him, he thought he might, on his part also, forbear to insist on an immediate adjustment of that question. It was true, and none saw the inconvenience more clearly than Mr. Rhenius himself did, that, opposed as his views were on some points to those of the Society with which he was acting, they could scarcely hope not to come to a disagreement eventually; yet, in deference to the judgment and wishes of his friends, and in the hope however feeble, that notwithstanding his differences with the Church Missionary Society, the connexion might still be continued, he at length determined on remaining in Tinnevelly.

But it was not long before the bickerings and ill-feeling between the Society and Mr. Rhenius, had risen to such a height as to render it necessary that the connexion should at once be dissolved. Mr. Rhenius had, some time before, at the request of a chaplain, who was then a member of the Madras Committee, written a review of Mr. Harper's "Church, her Daughter and Handmaidens," &c., which he afterwards reprinted, together with an address to all Christians on union, in a separate form. These were made the grounds for the Home Society immediately resolving upon the disconnexion, and their resolution was received by Mr. R. on the 18th May, 1835. Mr. Rhenius' answer to the Society we think it right to give in full:—  
 "Having received from you the Home Committee's resolution of February 15th, 1835, dissolving my connexion with the Society, in consequence of my publishing my Review of Mr. Harper's book on the church, I herewith declare,—That as the dissolution involves my departure from Tinnevelly, where the Lord's blessing has so long rested, and is still resting upon my humble labors, as the Committee well know, and have repeatedly declared with joy and gratitude to God—I cannot but

consider their resolution unjust towards me, and injurious to this Mission ; more particularly as they have no other cause for it than simply my publishing the Review, in answer to the request of a chaplain, who was then a member of the Madras Committee. The Home Committee have these many years been well aware that I hold the sentiments on church forms contained in that Review, and that the Mission here was conducted in accordance with those sentiments. If they were wrong and hurtful to the cause of Christ, the Committee ought to have dissolved our connexion long ago : as they did not do so, it is plain they did not consider them hurtful to the cause of Christ. The mere publication, therefore, of those sentiments cannot, in my humble opinion, amount to so serious a fault, as to deserve a dissolution of my connexion with the Society. May not a minister of the gospel honestly avow his principles in ecclesiastical matters as well in public as in private, especially when he is called upon to do so by a member of the Committee ? Has he no liberty to declare errors in church matters, wheresoever he finds them ? In publishing that Review I had no intention whatever to stir up angry passions—to set the Church of England community against me, or to excite the Church Missionary Society to dissolve my connexion with them ; but simply to show that the assertions made in Mr. Harper's book, were not in accordance with the Holy Scriptures, as far as I know them ;—and thus honestly and calmly to investigate those subjects, which had so often been the cause of disquietude between the Committee and myself. Since, however, the result has been such as I did not contemplate, I heartily deplore the publication of the Review. I fully concede that the Society have a strong claim on Tinnevelly—the property is their's ;—but as for the congregations, I think I have as strong a claim on them as the society have, if not a greater. I intended, therefore, to abide with the catechists and congregations at any rate ; because the tie existing between them and me cannot easily be broken. But understanding that you will still maintain a Mission establishment here, I have for the sake of peace given up my intention, notwithstanding the earnest solicitations of the catechists ; for I see that my remaining would only produce strife and contention—and evil by all means to be prevented if possible. I am, therefore, preparing to leave Tinnevelly for Madras, where I shall consider further what to do. One great object with me will be to carry on the work of translation with redoubled vigor, and to be useful in the publication of other religious books in Tamul, for the benefit of India.”

In consequence of this disconnexion, Mr. Rhenius' colleagues, Messrs. Schaffter, Müller and Lechler, resigned their connexion also with the society, and followed Mr. Rhenius to Madras. Arrived at the Presi-

dency, the question was, "What are we to do?" After much and prayerful consideration, the four missionaries, encouraged by the friendly assistance of the Christian community in Madras and other parts of India, came to the resolution of founding a new Mission; and Arcot, about sixty miles west of Madras, was fixed upon as their future headquarters.

Early in August, Messrs. Rhenius and Lechler made a reconnoitring visit to Arcot and its neighborhood. There they met Mr. Bilderbeck, missionary at Chittore, who offered to give up to them two or three schools, which he had established near and at Arcot. Having made some arrangements for house room for the whole party, and found that "thus far every thing was favorable to their plan," they returned to Madras, and made preparations for transferring themselves to the new station. The missionaries had not been settled at Arcot many days before they received an earnest request from the catechists and Christians at Tinnivelly to return among them, and after much consideration, Mr. Rhenius determined to proceed to Palamcotta and examine into the complaints of the Christians. He arrived at that station on the 22d of October.

In returning to his former charge, Mr. Rhenius was fully aware of the difficulties in his way. He knew that he would experience obstacles from the committee both at Madras and in England, and it was not long before he began to experience some of them. The corresponding Committee at Madras put forth a pamphlet in which they entreated his friends to persuade him to retrace his steps to Arcot or any where else, and leave Tinnivelly: this was by Mr. Pettitt. To which Mr. Rhenius was obliged to reply; and in answer to his reply appeared a third pamphlet from the pen of the Rev. J. Tucker, Secretary of the Madras corresponding Committee.

It may be anticipated that this paper warfare, did not bring the parties to any approximation of opinion. Mr. Rhenius and his colleagues remained in Tinnevelly, notwithstanding all the publications of the C. M. S. corresponding Committee, and their attempt to drive him away. Here, notwithstanding they were assailed by trials from within and reproaches from without, they continued to labor. Their zeal was unabated. Their labors were as abundant, both in Tinnevelly and the adjacent country, and their success was as great.

At the commencement of May, 1838, Mr. Rhenius became indisposed, and was unable to meet his catechists as was his usual custom in June. It was about three weeks previous to his death that he was under the necessity of betaking himself to rest and quiet. The illness was not a painful one. Till within ten days of his death he sat with



his family as usual, and only a few hours before it was busy about his Master's work, and doing what he could whilst it was day. His last act in the service of his Lord was signing some notes to the residents of the station, asking for subscriptions to the Madras Auxiliary Bible Society. This he did on the morning of the day of his death.

During his illness he frequently had the 14th chapter of St. John read to him, and portions of the Epistles to Timothy, and the Colossians. Four or five days before his death, he admitted into his room all the seminary boys, desired them to pray that if it were the will of God he might be restored to health, and reminded them of the words, "Jesus Christ, the same yesterday, and to-day, and for ever."

There was during the three weeks preceding his death a constant dry heat about his head and neck. The whole time of his illness he suffered no pain: he complained only of a drowsy feeling, and a kind of heaviness in the head. For some time the remedies employed appeared to be useful; but on Sunday, the 3d of June, the symptoms of determination of blood became worse. On the morning of the 5th he appeared to feel better; but about half-past two in the afternoon, the symptoms suddenly became very urgent. A little after five the apoplectic fit came on, and about halfpast-seven o'clock he ceased to breathe.

The nature of the attack did not admit of his speaking much during the last hours, to any around him. The evening before his departure, he derived great comfort from the twenty-third Psalm, which he desired to be read to him; and on the afternoon of the 5th, before he became insensible, when asked whether he felt the presence of God, he faintly said, "Yes," and already joy indescribable brightened his countenance. Several words and sentences escaped his lips, while he was in the delirious state. He was heard to utter in German the words "My beloved Lord," and to speak of "the remainder of life." Also, while in the state of restlessness he sat upon the bed for a few minutes, when the fear was expressed to him that he was going to leave earth, he replied, "We must have patience—patience."

Mr. Rhenius had not completed his forty-eighth year, twenty-four of which he had spent in India.

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## ELIZABETH ROWE. ✓

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ELIZABETH ROWE was the daughter of Mr. John Noyes, who lived at Nunton, a village in the neighborhood of Salisbury. She was born on the 30th of November, 1785. Her own mother died when she was about four years of age, after which she was blessed with a mother-in-law who feared God, and was a member of the Baptist church at Salisbury, under the pastoral care of the Rev. John Saffery. Elizabeth used constantly to accompany her mother-in-law to worship at Salisbury on Lord's day, till at length she was confined to her room with a white swelling in one of her knees. When she was about eleven years of age, she lost her father by death, and her mother-in-law was unable to walk about, so that she was in a great degree left to her own disposal.

About this time she formed an acquaintance with two or three wicked companions, and as her mother-in-law was so infirm as not to be able to control her, she frequently neglected the worship of God to associate with them. She went on in this course, till one evening, when the Rev. Mr. Saffery had to preach at Bodenham, a village about half a mile from her house, on hearing the clock strike seven, she was so impressed with the thought that she ought to go to worship, that she was constrained instantly to leave her companions, and go to the house of God. Mr. Saffery then preached from Romans iii. 23, "For all have sinned and come short of the glory of God." The sermon made a deep impression on her mind; and though but about eleven years of age, she was led to a deep sense of her state as a sinner, constrained to forsake her former companions and practices, and to fly to the Lord Jesus as her only hope of salvation.

From this period she took great delight in sitting under the preaching of the word. The language of her heart was, "How amiable are thy tabernacles, O Lord of Hosts! My soul longeth, yea, even fainteth, for the courts of the Lord; my heart and my flesh crieth out for the living God." Though but a child, she would sometimes go to the evening worship at Bodenham by herself, which was the distance of about half a mile, in a dark dreary road. At this time there were but few in her neighborhood who feared God, and attended worship at Salisbury on Lord's days, in consequence of which she often found it difficult to go thither to worship; but to fulfil her desires, she would often give a neighbor some pence to accompany her. Soon after this there were others around her brought to a knowledge of Christ, who

their society. Though she was of a delicate constitution, she regularly walked three miles to worship at Salisbury on the Lord's day mornings, and returned in the evening. Indisposition, to which she was often subject, and the inclemency of the weather, seldom prevented her going to the house of God. Her seat was seldom empty, and, in general, she was sufficiently early for the prayer-meeting which was held before public worship on Lord's day mornings. She gave herself much to reading, especially the religious periodical publications, and delighted in perusing the accounts of the dying experience of God's people.

Towards the close of the year, 1801, she proposed herself to the church at Salisbury, as a candidate for baptism; and on the 1st of November, she was baptized by Mr. Saffery, and received as a member of the church.

On the 7th of November, 1803, she entered into the marriage state, with a view of leaving her native shores, to employ herself in the cause of God in India. The thought of leaving her mother-in-law, for whom she had always had a great affection, greatly distressed her for some time; but the Lord was pleased at length to remove her anxieties, by taking her mother-in-law to himself, a few weeks before Mrs. Rowe quitted her native shores.

At Madras, on her way to Bengal, she was the subject of a heavy affliction. Her life was despaired of, and it seemed as if she was at once about to participate in the pleasures of Heaven. Her joys were then unspeakable, and full of glory. She had an ardent desire to depart and be with Christ. Glory seemed to have begun in her soul; but the Lord saw fit that she should remain yet longer in the world, at which she expressed her great disappointment.

She arrived at Serampore during 1804, where she continued laboring assiduously with the other Baptist missionaries till 1811, when she removed with her husband to Digah, a station in the province of Behar, about 380 miles from Calcutta. Here her labors were incessant in the instruction of the numerous natives whom she could induce to receive instruction; she also assisted her partner in all his missionary work. This she continued to do till it pleased the Lord to lay the heavy hand of affliction upon her in July 1814.

She had long rendered herself familiar with the thoughts of dying. The many afflictions of which she was the subject, were sanctified by her heavenly Father, and made the happy means of preparing her for the eternal state. Knowing that in the midst of life she was in death, she made it the great business of her life to consider her latter end. She delighted much in meditating and conversing about her great change. Many of her sleepless hours were occupied in talking of those

glories which eye hath not seen, nor ear heard, neither have entered into the heart of man to conceive ; but which God hath prepared for them that love him.

About a month previous to her confinement, a bowel complaint came upon her, which wasted her strength and reduced her much ; and a week or two prior to this period, she was afflicted with violent spasms, which her friends feared would end in death. On the 17th of August, 1814, the Lord mercifully carried her through the hour of sorrow and gave her another daughter. She continued to gain a little strength for about twenty days, when the bowel complaint returned, attended with other dangerous symptoms.

During the former part of her affliction she experienced much darkness and insensibility of mind. She had an almost constant pain in her head ; and her memory failed so much that she could not call to mind those passages of Scripture and hymns, which she had treasured up in her mind, and which at former periods had afforded her so much consolation. On the 15th of September, the Doctor discontinued his attendance, persuaded that she could not survive more than a few hours, and that he could be of no more service to her. To his surprise, however, she recovered a little. In the morning she felt as if she was going to launch into eternity, and requested the prayers of her husband of whom she then took an affectionate leave. After recovering a little, she said, " I thought two more breaths would have ended the scene, and I feel disappointed at coming back again." After this she so far recovered that some faint hopes were entertained that she would be raised up again, but the Lord designed only to spare her another month, that she might glorify him, and afford her friends some precious consolation by a triumphant death.

Soon after this, she perceived her strength decreasing, and felt assured that her affliction would end in death. Fearing she should manifest any impatience, she ardently prayed for patience and resignation to the divine will.

During the last week or two of her life, her mind was in a more happy frame, and as she approached the shores of glory

" The waves rolled gentler, and the tempest died."

She complained once or twice of the attacks of Satan, but rejoiced in that he was soon repelled, and kept at a distance from her. She could now call to mind those precious portions of divine truth, and those hymns which she had so richly treasured up in her mind. She also felt much freedom in prayer, and experienced the preciousness of those promises which Jesus has made to his dying saints. She would often trace the dispensations of Providence towards her, and recount the goodness of the



Lord to her in particular instances ; and close all by saying, " The Lord's dealings towards us have been *all* mercy."

Towards the latter part of her affliction she said she thought her joys exceeded those she felt in her affliction at Madras, the attainment of which had so long been an object of desire. On the Monday prior to her death, she said, " Dear Lord, when will the hour come ?" " Why do his chariot wheels so long delay ?" During this, and the following day, she dwelt much on the endearing titles by which the Father, Son and Spirit, are revealed to us in the Sacred Scriptures. On Wednesday, the 19th October 1814, a change took place in her countenance, and when she attempted to speak her voice faltered, and she was unable to say what she had intended. Soon after she recovered a little and was able to converse. She said to her husband, " Oh ! my dear, I must die ;" and then went on to tell of her stedfast hope in Christ, and the joy she felt in the prospect of glory. When talking of Jesus, she exulted in the thought, that she should be like him, for she should see him as he is.

In the course of the morning, with a pleasing smile on her countenance, she adopted the triumphant language of the Apostle, " O Death, where is thy sting ? O Grave, where is thy victory." Soon after she repeated many lines from some of her favorite hymns. She continued after this nearly speechless, but quite sensible most of the latter part of the day. She was often able to say " Yes," when asked if she was happy in her mind. Towards the close of the day, she opened her eyes, which seemed to sparkle with joy, and endeavored to say something to her husband but failed. About 5 o'clock she was able to tell that she was *very* happy in her mind. At half-past ten o'clock in the evening, a visible change in her countenance took place, and at a quarter before 11 she sweetly fell asleep in Jesus.

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## GEORGE DANA BOARDMAN.

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GEORGE DANA was the third son of the Rev. Sylvanus and Phœbe Boardman. He was born in Livermore, State of Maine, in the United States of America, on the 8th of February, 1801. His father was at that time pastor of the Baptist Church in that place.

From childhood he was much attached to books and would often conceal his bodily indisposition from his parents, lest it should induce them to detain him from school. His opportunities for improvement were rather limited, till 1810, when his parents removed to North Yarmouth. Here he enjoyed better advantages and evinced a more ardent desire for the acquisition of knowledge, which desire his parents wisely cherished. In his thirteenth year he was sent to the academy in North Yarmouth. An incident here occurred which evinced the ease with which he could commit to memory the lessons assigned him, and the power with which he retained them. He was put upon the study of the Latin grammar. This he dispatched in less time than his instructor had ever known it done before. Having gone through it the first time, he fondly hoped to be put immediately to the use of the lexicon. He was told, however, that previously to this he must go through the grammar once or twice more. He was disappointed, but took his seat; and after an hour or two, he was asked if he had got a lesson, and being called, he recited, verbatim sixteen pages. He was then asked, if he had got more. He answered "Yes;" and on being asked how much, he replied, "I can recite the whole book, sir, if you wish."

In May, 1819, he went to the seminary at Waterville, Maine, which was, for a time, known only as a literary and theological institution. As his parents were desirous he should be placed under a decidedly moral and religious influence, it was determined that he should pursue his studies for a season at that place. For a time, the society of the religious students, then about twenty in number, did not exert that influence upon him, which his friends had fondly anticipated. He, however, always paid an external respect to religion and religious people, and, in the midst of youthful hilarity, was the subject of many painful relents.

His father, alluding to this period in the history of George, thus speaks of him. "Many things seemed calculated seriously to impress his mind. The scholars were usually called on in rotation, to lead in

were held weekly, at which he attended, when his case was rarely if ever omitted, in such terms as he could not mistake ; and when he came to occupy the same room with one of the students, he soon learned that his companion repaired to his closet once a day, where he spent one quarter of an hour in earnest prayer for his conversion. Much religious conversation with him in person, evinced the deep solicitude his friends felt on his account. At length an expression of concern depicted on his countenance, and the half suppressed sigh, which would sometimes escape his bosom, inspired the hope that an arrow had reached his heart. Some time elapsed, however, before he expressed that a gleam of hope had arisen in his forlorn bosom ; and after a faint hope was acknowledged, he often expressed strong doubts of his gracious state, thinking himself too great a sinner, so soon, if ever, to find forgiveness. But so rich was the grace and so abundant the manifestation of a Saviour's love, that all his doubts and unbelief were soon overcome, and his heart was filled with rapture and his tongue with praise. And now, he who never before had the gift of singing, applied himself with such assiduity to the study of music, that aided by a strong desire to unite with the people of God in that delightful employment, he became, though not a melodious, yet a judicious participant in vocal music. Never was the first visit at his father's house, after his conversion, forgotten, nor the circumstance of his being requested to lead the devotions of the family."

On the 16th of July, 1820, Mr. Boardman made a public profession of religion, and united with the Baptist church at Waterville.

Usefulness now became Mr. Boardman's ruling passion, and as his studies were pursued with this object steadily in view, he applied himself with an assiduity, which left little time for miscellaneous reading and correspondence. Yet in the ardour of these pursuits, he did not neglect the cultivation of personal piety. Aware that his future usefulness depended mainly upon this, he eagerly embraced every opportunity to accomplish so desirable an object. Some of the earliest records of his religious exercises, indicate a prevailing tendency of his mind to the Christian ministry. He was early led to enquire, "Lord, what wilt thou have me to do?" and to pray that he might have grace to discover, and pursue the path of duty. Nearly at the same time his mind was directed to the subject of Missions with an absorbing interest.

Mr. Boardman had now nearly completed his collegiate studies, and the question as to his future course became increasingly pressing, and called for an immediate decision. His character as a scholar and his talent in teaching, had made the most favorable impression on the minds of the faculty. It had already been intimated to him, that on

closing his studies, he might if he would accept of it, receive the appointment of tutor in the college, with the understanding that as soon as circumstances would permit, a professorship should be given him. But he had set his mind on preaching the gospel, and though the solicitations of his friends finally prevailed upon him, and he received the appointment of tutor in Waterville college, yet such was the reluctance with which he yielded, for the present, his favorite object of becoming a missionary to the heathen—an honor which he coveted above all others, that he remarked to a fellow-student, “I now calculate on a year of misery. My whole soul is engrossed with the state of the heathen, and I desire to go among them, but I have engaged for a year, and I must remain.”

In April, 1824, he made a formal tender of his services to the Baptist Board of Foreign Missions, to be employed among the heathen, and was promptly accepted. In June following, he left Waterville, to pursue his farther studies at Andover, Massachusetts, until the time of his going forth as a Missionary to Burmah. In January, 1825, at the request of the board he spent several weeks in travelling through different parts of the State, for the purpose of awakening a more general interest in the subject of foreign Missions. He was ordained at North Yarmouth, Maine, on the 16th of February.

Miss Sarah B. Hall was chosen by Mr. Boardman to be the companion of his travels, the helper of his joys, and the soother of his future sufferings. His acquaintance with Miss Hall commenced soon after his determination to give himself to Christ in a Mission to the heathen, and their interest in each other kept pace with their acquaintance.

Mr. and Mrs. Boardman, after taking leave of their friends in Salem, proceeded to Philadelphia, and on the 16th of July, took passage in the ship *Asia* for Calcutta. The voyage was long but pleasant, and the missionaries landed in Calcutta on the 2d of December, 1825.

On their arrival Mr. and Mrs. Boardman were received by the English Baptist missionaries with great cordiality and Christian affection, and provided with everything that could contribute to their happiness during their stay. On account of the war in Burmah, all missionary operations in that empire were suspended. Mr. and Mrs. Wade, whose prospects of usefulness at Rangoon were for the present entirely cut off, had retired from the scenes of war, and of great personal danger, and were now quietly pursuing the study of the Burman language, in a village near Calcutta, with the hope of soon returning to the field of their labors. Under these circumstances it



till the termination of the war, and they accordingly took up their abode near Mr. Wade. Here they staid for a period of about a year and eight months, applying themselves assiduously to the study of the Burman language.

The termination of the war and the release of the prisoners, opened the way for the renewal of missionary operations in Burmah. The book of Providence, which had so long been sealed up, was now opened, and its pages seemed bright with promise. It was seen that a more wide and effectual door was opened for the introduction of the gospel into that darkened empire, over which sin had long held an usurped dominion. In this our missionaries greatly rejoiced and were impatient to enter upon their work. On the 20th of March, 1827, Mr. Boardman embarked with his family for Amherst, where they arrived on the 17th of April.

Amherst is situated on the eastern bank of the Martaban river, near its mouth, and about seventy or seventy-five miles east of Rangoon. Moulmein lies about twenty-five miles above on the same side of the river. Sir Archibald Campbell gave Mr. Boardman a beautiful spot of ground at Moulmein sufficient for a large Mission establishment, about a mile south of the military cantonments. On this spot Mr. B. built a small bamboo house for the immediate commencement of operations. "Although our prospects," wrote he, "are not so settled as we could wish, there still being no small uncertainty as regard to the future measures of the English government, yet my dear companion and myself feel more than we have ever felt, that we have reached the scene of our future labors. These are people for whom we are willing to labor and to die."

About a month after their settlement in what Mr. Boardman considered his "earthly home," they were robbed of almost every thing they had by a band of robbers from Martaban. It is a mercy that none of the family awoke, or in all probability the whole of them would have been murdered by these desperate characters.

The prospects of the Mission now began to brighten and the numbers of enquirers increased daily. Eight apparently respectable Burmans called at Mr. Boardman's house at an early hour on Sabbath morning, July 15, and enquired, "Teacher, is this your day for worship? We have come to hear you preach, we wish to know what this new religion is?" He requested them to be seated, and spent several hours in explaining to them the leading features of Christianity. It was all new to them and seemed to awaken a considerable interest in their feelings. On the 3d August, the number of enquirers was more than twenty-five. A spirit of enquiry seemed thus to be excited, even among the upper

The settlement of Amherst, where Mr. Wade had been laboring, was afterwards given up, and both he and Mr. Judson joined Mr. Boardman at Moulmein in October, and this station now became the seat of the Mission in that great empire. Before the close of the year, the female school, which had been removed from Amherst, was again in successful operation under the combined instructions of Mrs. Wade and Mrs. Boardman. Mr. B. had himself commenced a school for boys, which it was thought would meet with considerable encouragement. Mr. Judson was building a house of worship at Koung-Zay-Kyoon, about two miles and a half north of the Mission premises. Mr. Wade had completed a building for the same purpose, about half a mile south of the Mission house, on the principal road leading from Moulmein to Tavoyzoo. All the places of worship, as soon as they were completed, were thronged with audiences, to whom tracts and portions of the scriptures were distributed. It was not long before the fruit began to appear, candidates for baptism began to offer themselves, and the children of the school began to be enquiring after their salvation. Thus closed 1827.

In consequence of letters from America recommending the brethren to disperse a little in order to widen the sphere of their operations and influence, it was suggested to Mr. Boardman to remove to Tavoy for his future labors. Mr. B. was inclined to go to Arracan, but his fellow-missionaries seemed to wish it and one or two providential occurrences favored their wish, he concluded to go to Tavoy. Embarking therefore on board the *Ernaad* on the 30th March, 1827, Mr. and Mrs. B. and their babe with two converts and four of the scholars belonging to the boys' school left Amherst and arrived on the 4th April at the mouth of the Tavoy river. On the voyage both Mrs. Boardman and the child had an alarming attack of illness, but recovered. They were received with great kindness by Capt. B., the Deputy Civil Superintendent of the place. "Tavoy," says Mr. Boardman a few days after his arrival, "is an old Burmah walled city, containing about 9000 inhabitants, of whom about 6000 are Burmans. Its situation is low, but said to be very healthy: it is surrounded by lofty mountains. The two last Lord's-days we had a congregation of upwards of twenty at our house, and on some other days an equal number have visited me. One person, who had heard the gospel once or twice at Moulmein, as soon as he heard it again in this place embraced it, and is now rejoicing in hope. I trust he is a true convert, and that I shall in a few days have the pleasure of baptizing him, and another man who accompanied us from Moulmein."

his earthly home than when he established himself at Moulmein. He also seems to have indulged less sanguine hopes of success. His removal from that field of labor to this, and the disappointment of his hopes relative to the re-establishment of the Arracan Mission, had led him to regard himself more as a stranger and a pilgrim on earth, and to follow, unhesitatingly, the dictates of Divine Providence, however opposed to his inclinations. The Lord was preparing him for more extensive usefulness.

On the 19th of April, ten days from the time of his arrival, Mr. Boardman had procured a house in the city, and having become quietly settled, had commenced public worship in the Burman language. He immediately had evidence that the Lord in bringing him to Tavoy, had an important work to accomplish through his instrumentality. He had no sooner opened his doors for worship than enquirers began to present themselves.

On the 3d of August, two candidates were baptised. Through the liberality of Mr. Maingay, the civil commissioner, Mr. B. was enabled to open another school, where he taught Burman and English, which was immediately filled. In his plans for the improvement of the Burman youth, Mr. B. was promptly seconded by his beloved wife, who opened a boarding-school for girls.

On the 1st of May, soon after his arrival, a number of Karens, residing in a village three days' journey from Tavoy, called upon him and manifested a deep interest in the subject of religion. It appeared that more than eleven years before, a Moosulman in the habit of a religious ascetic, visited one of the Karen villages several times, and preached to the people that they must abstain from certain meats, such as pork, fowls, &c. must practise certain ceremonies, and worship a book which he left with them. He also told them there was one living and true God. About half of the villagers, who were perhaps thirty in all, believed the teacher, and espoused his religion. When he had gone, one of the villagers, more devoted than the rest, and possessing a more retentive memory, became teacher to his brethren; and although he could not read a word in the book which they so much venerated, and knew not even in what language it was written, yet he was their living oracle and defender of their faith, up to the time of Mr. Boardman's visit. On account of their devotedness to this new religion, the poor villagers had suffered much persecution from their Burman neighbours and oppressors, and their lives were often in jeopardy; so that the teacher did not dare to be seen and managed to venture out only once into the city. The persons who related the above story, said, that as the English were now masters of the country, the Burmans would

not offer them any violence, and accordingly they promised to request the teacher to bring his book out for Mr. Boardman to examine.

The deputation invited Mr. Boardman to visit them, which he promised to do after the rains. He gave them a Burman tract, which some of the people at the village it appeared could read, and invited the old teacher to visit him, with the sacred but unknown book which for twelve years had been the object of their worship. On the 15th of the same month, the messengers from the old teacher arrived. They were all his relatives, and the best instructed among his people. One of them read Burmese well, but the rest spoke it so imperfectly, as to need the aid of an interpreter when conversing on religious subjects. After exhibiting their present (fourteen ducks' eggs) they delivered to Mr. B. the following message: "The Karen teacher has sent us to say that he is very ill, and cannot visit the English teacher at present; after the close of the rains he will come and bring his book to be examined. He desires that his relative (one of the messengers) may be allowed to remain with the English teacher two or three years to learn the western languages, that he may become a skilful expounder of the divine law. He has received the tract which the English teacher sent, and on hearing it read, he believed it heartily, and wept over it. With his son, who understands Burman, he goes from house to house, and causes it to be read to the people. Several others also believe. It would afford great joy, if the English teacher, or one of the Christians with him, could come out and explain the Christian scriptures; many would believe."

The deputation staid with Mr. Boardman three days, during which he gave them full instruction in the principles of Christianity, and then renewed his former promise to visit them after the rains. On their departure they went from village to village, reading to their countrymen, the tract which they had received, and thus influenced the minds of many in favor of the gospel. The old teacher himself, with several of his followers, soon afterwards paid Mr. Boardman a visit, bringing with him the venerated book. The following is a graphic account of the interview. "According to the missionary's advice, a company of Karens, after three days' journey, visited the Mission house. The two most interesting persons among them were a chief, of much native talent, and a soldier who had received the venerated book from a Moosulman jogee. The chief panted for knowledge, and while the bright fire of his rude intellect flashed through the darkness which enveloped his untutored soul, he exclaimed, 'Give us books! give us books in our own language! Then all the Karens will learn to read. We want to know the true God. We have heard of him, but we have



ness. The Karen's mind is like his native jungle.' The old sorcerer stood up before the missionary, while at his feet was a pitched basket of reeds, containing the sacred deposit, wrapped in many folds of muslin. 'Show me the book,' said the missionary; 'I will tell you whether it be good or bad!' All was silence as death, while the venerable old man uncovered the precious volume, and presented it with the most profound solemnity. Lo, it was an old English Prayer book! 'It is a good book,' said the missionary; 'it teaches that there is a God in heaven, whom alone we should worship. You have been ignorantly worshipping the book: I will teach you to worship the God whom the book reveals.' The eye of every Karen beamed with joy. They tarried two days, listening to religious instruction with the deepest interest. On leaving, the conjuror resumed his jogee dress and fantastic airs. He was informed that if he would be a disciple of Christ, he must lay aside all his former habits and airs. 'If,' said he, 'this dress is not pleasing to God, I am ready to send it afloat in yonder river.' He instantly divested himself, put on his common dress, and resigned his cudgel, which had been for years the badge of his authority. At their departure they exclaimed, 'We will no longer worship any but the true God, and Jesus Christ his Son!' "

On the 9th of December, 1828, Mr. Boardman experienced the first of those alarming symptoms of disease, an expectoration of blood. The first discharges of blood were rather copious, and continued through the day; though he expressed some doubts as to the source whence they proceeded, whether from the lungs or from the throat. They ceased, however, soon after.

In the commencement of the following year two Karens came to Mr. Boardman and informed him that the Karens in Tavoy, Mergui and Tenasserim had heard of him, and were desirous of receiving his instructions. Soon after several others arrived from the Eastern settlements. They stated to him that the people in those places were anxiously waiting his arrival among them. In consequence of this Mr. Boardman leaving his family, on the 5th of February, undertook his first journey to the Karen country. On the way the party were subjected to exposure to torrents of rain and damp, the leaves of the trees being all which in some places they could obtain to shelter them and their books. On arrival among the Karens, Mr. Boardman found a very convenient building erected for the accommodation of himself and party, and large enough for the whole village consisting of sixty or seventy persons to attend at worship. Here he at once commenced preaching the word to numerous attentive and well behaved audiences.

travelled over the whole country, and found in most of the principal villages preaching places erected for him. He continued among them till the 14th of the month, during which time he had travelled more than a hundred miles in the wilderness, and preached seventeen times, when he set his face homeward. Mr. B. was afterwards visited by numbers of Karens, for instruction—a wide-spread spirit of enquiry was excited among their countrymen as the result of Mr. Boardman's visit, and in the end a number of persons were turned to God.

In July, 1829, Mr. Boardman was called to mourn over the death of his firstborn, his daughter Sarah, when another event, as trying perhaps to his faith and patience as any he had yet experienced was permitted to interrupt his labors. The event alluded to is thus described by Mr. B. :—"On Lord's-day morning, the 9th, (August 1829) at four o'clock we were roused from our slumbers by the cry of "Teacher, Master, 'Tavoy rebels," and ringing at all our doors and windows. We were soon apprised of our extreme danger by the continual report of musketry within the town, and the balls that were whistling over our heads and passing through our house. In a few moments a large company of Tavoys collected near our gate, and gave us reason to suspect they were consulting what to do with us. We lifted our hearts to God for protection, and Mrs. Boardman and little George, with a few attendants were hastened away through a back door to a retired building in the rear. I remained in the house with a single Burman boy, to watch and communicate the first intelligence. After an hour of the greatest anxiety and uncertainty, I had the happiness of seeing the sepoy in possession of the city gate, just in front of our house. We soon ascertained that a party of about two hundred and fifty men had, in the first instance, attacked the powder magazine and gun-shed, which were very near our house, but that a guard of six sepoy, with a native officer, had repulsed them. This we considered a great mercy, for had the insurgents obtained the arms and ammunition, our situation would have been most deplorable. A second party of sixty had attacked the house of the principal native officer of the town, while a third party had fallen upon the guard at the prison, and let loose all the prisoners, one hundred in number, who as soon as their irons were knocked off, became the most desperate of all the insurgents.

"We now received an urgent invitation from Mrs. Burney, the lady of Major Burney, who was then at Moulmein, to remove into town, and occupy a part of the government house. We were at first disposed to decline the invitation, thinking that tranquillity would soon be restored, and that we might perhaps be respected on account of our religious

character. But the leader of the party which attacked the magazine, being taken prisoner, deposed that the whole province was engaged in the rebellion, and that large reinforcements from all quarters might be hourly expected. The highest degree of alarm now ran through all the city; and although the sepoy had possession of the city gates, the insurgents, supposed to be twenty times as numerous, were surrounding the wall on every side. In a few moments a force of several hundred were seen advancing along the wall-road towards our house. Our danger was now imminent, for had an engagement ensued, we were directly in range of the rebels' fire. I called my family together, and advised the native brethren to assemble for prayer. The rebel forces along the wall-road immediately changed their position from the west to the north side of our house, where a slight skirmish speedily ensued. Our danger which arose from our being situated on what was likely to be the battle ground, induced us to accept Mrs. Burney's kindness, and to remove into the government house. We caught a few light articles on which we could lay our hands, and with the native Christians, fled for safety.

"We had been at the government house but a short time, when it was agreed to evacuate the town and retire to the wharf. \* \* \* \* All our attempts to communicate intelligence of our situation to the people in Moulmein and Mergui were defeated, and the heavy rains soon affected the health of the sepoy. We had but a small supply of rice near the wharf, and that was in continual danger of being destroyed. But through the kind care of our heavenly Father, we were preserved alive, and nothing of importance occurred till the morning of Thursday, the 13th, a little before break of day, when a party of five hundred advanced upon us from the town and set fire to several houses and vessels near the wharf. But here again God interposed in our behalf and sent a heavy shower of rain, which extinguished the fires, while the sepoy repelled the assailants. Soon after on the same morning, we had the happiness of seeing the steam-vessel *Diana* coming up the river with Major Burney on board. Our hearts bounded with gratitude to God. It was soon agreed that the *Diana* should return immediately to Moulmein for a reinforcement of troops, and Major Burney had the kindness to offer a passage for Mrs. Boardman and our family, together with his own. After looking to God for direction I concluded to remain behind, partly in compliance with Major Burney's advice, and partly in hope of being useful as an interpreter and negotiator, and a preserver from bloodshed. With painful pleasure I took a hasty leave of my dear family, and in the evening the

cannon fired at her by people on the city walls. The English forces, small and weak, and sick as they were, were now throwing up breast-works; and on Saturday, the 25th inst., it was agreed to make an attack on the town, in order, if possible, to take from the wall the large guns that bore upon us, and to try the strength of the rebel party. I stood at the post of observation, with a spy-glass to watch and give the earliest notice of the event of the action. I soon had the pleasure of announcing, that the officer and sepoy had scaled the walls, and were pitching down outside the large guns that were mounted there, while friendly Chinese were employed in conveying them to the wharf. The success was complete, and nothing remained but to rescue the prisoners (about sixty in number) whom the rebels had taken and confined. After a short cessation and a little refreshment a second attack was made, during which the prisoners escaped, and the city was evacuated by the rebel party. A second battery was also taken, and brought to the wharf.

“In the morning we walked at large in the town; but what desolation, what barbarious destruction was every where exhibited! Everything that could not be carried away, had been cut and destroyed in the most wanton manner. Our own house was cut to pieces, our books scattered, torn and destroyed; our furniture either cut or carried off, or broken in pieces; and the house itself and the zayat converted into cook-houses and barracks. During the last three days we have been picking up the scattered fragments of our furniture, books, &c. and repairing our house. Nga Dah, the ringleader of the rebellion, and eleven of his principal adherents, have been caught. The inhabitants are now coming in with white flags, and occupying their houses. The bazar is open, and the work of repairs is going on. Yesterday morning the *Diana* arrived with a reinforcement of European soldiers, and to-day I have come on board, expecting to proceed to Moulmein immediately. My present plan is, if my brethren approve, to return with my family by the first opportunity, and, resume missionary labors.”

Mr. Boardman arrived at Moulmein on the 22d August, and remained there a week, during which time it was agreed by the missionaries there, that he should return to Tavoy, but till affairs were more settled Mrs. B. and children should remain at Moulmein. On resuming his labors in Tavoy he was happy to find that the number of enquirers began to increase, that his congregations at worship were larger than at any preceding period, and that a greater degree of solemnity marked their attendance on his instructions. The school also immediately became larger than ever before. It was encouraging to learn that his Karens having been informed of his critical situation at the time of the



revolt, had felt great solicitude for his safety, and were making enquiries respecting him in every quarter. A large number of them, as soon as they heard of his safe arrival, hastened from their jungles to present him their congratulations. Three of the number, one of whom was a man of sixty-five years of age, came for the purpose of receiving baptism.

Encouraged by the increasing attention given to his instructions by the natives, and desirous to extend the sphere of his usefulness, Mr. Boardman now commenced a course of itinerant preaching. He thought it important that the villages surrounding Tavoy and ultimately those at a greater distance, should be frequently visited, with the design of more extensively diffusing the knowledge of the gospel. He entered upon these new and laborious duties on the 17th of November. He usually visited from three to four villages a week. In these visits, he taught publicly, and from house to house, discoursing with those whom he met by the way, and giving such instruction as seemed adapted to their condition.

In this state of things the health of Mr. and Mrs. Boardman failed; Mrs. B. at the commencement of the year 1830, was obliged to return to Maulmein, and not long after, the missionaries at that place, seeing the prospect of immediate and extensive usefulness at Rangoon, determined on a removal to the latter place, and wrote to Mr. Boardman to return to Maulmein, and perform the duties of that station. With some reluctance but in deference to their judgment of duty, he consented, and left Tavoy on the 27th of April. During a residence of two years in Tavoy, Mr. B. had collected a native church of twenty persons, fifteen of whom were Karens. The parting scene between these people and their pastor was truly affecting. The anxious enquirers were loath to part with those to whom they looked for direction in the path to heaven, and in return, the teachers were as loath to leave. Duty however was imperative, and all acquiesced.

During the absence of their teachers the Karens were not inactive. "Their conduct," says Mrs. Boardman, "reminds us forcibly of what we read respecting the apostles and primitive christians. The chiefs, Moung So, and Moung Kyah, have taken such parts of the scriptures, as we could give them, and gone from house to house, and village to village, expounding the word, exhorting the people, and uniting with their exertions, frequent and fervent prayers."

It was not till near the end of the year 1830, seven months after their departure, that Mr. and Mrs. B. accompanied by a native preacher, were able to resume their labors at Tavoy; and then Mr. B. was

dy, consumption, was now advancing to its fatal termination with a rapidity which promised a speedy release from his sufferings. The following "farewell" addressed to his relatives in America in September 1830, contains too much feeling and resignation and hope to be omitted:—

"MY VERY DEAR PARENTS, BROTHERS AND SISTERS,—Laboring as I am under a long protracted disease, which though sometimes slow in its progress is most surely fatal in its termination, I feel strongly impelled by my affection for you, to write to you while I have strength remaining, and to inform you of my general situation, and my feelings in prospect of death. Although this may not be my last, yet it is designed as a kind of farewell letter. I address it to you all collectively because I have not time and strength to write to you separately. You will have anticipated that my complaint is consumption. I thank God, I have it in its mildest forms. No pain in either the side, or the chest; no very violent coughing, no raising of blood, no palpitation of the heart. A hectic fever, which sometimes occurs only once in three or four days, sometimes once a day, and continues from noon till near midnight, a continual cough, a constant diarrhœa, and a profuse perspiration, particularly in the morning before rising, and generally whenever the fever subsides,—these are the general symptoms. Of course my flesh and strength are very much wasted, and my appetite has sometimes almost failed me. Other circumstances of peculiar mercy call for most devout and humble gratitude to the Father of Light. I have a kind and skilful physician, who prescribes for me, and furnishes me medicine in the most obliging manner. There are some other kind friends, besides the missionaries, who seem to take pleasure in showing me favors. But most of all for outward comforts, I have my beloved wife, whose most untiring assiduity has mitigated many of my pains, and who is ever prompt to render all the services that the purest affection can dictate or the greatest sufferings require. Besides this I have no weighty cares, the whole burden of managing the station having been assumed by one of my senior brethren. It deserves to be mentioned in this connexion that my dear wife has not been so free from missionary and family cares, or from attacks of illness, as during the last three months, while I have most needed her kind and soothing attentions. 'Bless the Lord, O my soul, and all that is within me bless his holy name.'

"As to the state of my mind, I cannot say, as some have said, that I am filled with comfort and transport; indeed, my religious joys and comforts are not so great as they have often been, and I have much cause to lament over my great insensibility. Of late I have had a little

justified in omitting or neglecting prayer or any other religious duty, because we do not derive from the performance so much enjoyment as we could wish. I think God often grants us some of his richest blessings in answer to persevering prayer in times of darkness and discouragement. Accordingly, I have struggled on for months through not a few trials, and I begin to hope that the clouds which have so long veiled my sky are a little cleared away. In prayer I feel a greater nearness to God than I did, and sometimes seem almost to see him face to face to order my speech before him, and to plead with him as a man pleadeth with a friend. A deeper sense of the realities of religion, and of comfort in those realities, is the consequence. So that, on the whole, I may say I am not so happy as some, nor yet so unhappy as many in the view of death; and I can truly add, that at no part of my sickness has death possessed any terror or alarm for me. The general conviction I have that God, of his matchless grace, has adopted me into his family, and given me a title to an incorruptible inheritance in heaven, has supported me hitherto; and the expectation that as soon as I am dismissed from my Master's service on earth, I shall be permitted to resume it in heaven, has made death seem rather pleasant than otherwise. Freedom from sin and pollution (my great burden here), and nearness to my God and Redeemer, are ideas that fill my bosom with joy. I often wonder that I should be willing to be detained another day or hour in these low, sultry plains, when by passing the narrow, but gloomy stream of death, my weary feet would rest on the heavenly shore, and my soul be set at liberty from the bondage of sin, far beyond the reach of temptation, to exult for evermore in its nearness and likeness to its blessed Saviour.

“As to my hope and my confidence of acceptance with God, if any man has cause to renounce all his own righteousness, his prayers, his tears, his self-denial, his labors for Christ and the gospel, and in fact all that he is, or has, or has done, or will do, or can do, and to trust entirely and solely, and without conditions, to grace, sovereign grace, flowing through an atoning Saviour, I am that man:—grace, sovereign grace, is my only confidence. A perfectly right action, with perfectly right motives, I never performed, and never shall perform, till freed from this body of sin. I cannot even ask a right for pardoning, quickening, or sanctifying grace. Never did I feel so deeply, as I have of late, that I must lie at the door of sovereign mercy, and depend entirely on that wondrous love, which from eternity wrought in the tenderness of divine compassion, and in due time was manifested in the sufferings of God's incarnate Son. ‘An unprofitable servant,’ is

ed a few years for the spread of the gospel in this heathen land; I have undergone some hardships and dangers, and I have forgone the privilege of living near my friends and in a Christian country: but even supposing I had done all this with the purest and the best of motives, in every respect and in every instance, and supposing my few years had been the whole period of my life, what a trifle, what a mere item this, in comparison with the ten thousand talents I owe to sovereign mercy. But, alas! I have to mourn, that two-thirds of my life were spent in sin, and that the remaining third has been so much cut up, and divided between serving God and myself. In thinking on the probability of dying within a few months, but two or three things occasion me any considerable unwillingness to meet the solemn event. One is, the sore affliction I know it will occasion my dear family, especially my fond, too fond wife. Her heart will be well nigh riven. But I must leave her with Him who is anointed to heal the broken-hearted, and to bind up their wounds. My dear little son is still too young to remember me long, or to realize his loss. I have prayed for him many times, and can leave him in my Heavenly Father's hands. Another occasion of my being sometimes reluctant to die so soon, is the perishing state of the people around me. I have been studying now almost fifteen years, during the last ten of which I have studied with more or less reference to being useful among the heathen; and now, if just as I am beginning to be qualified to labor a little among them, my days are cut short, much of my study and preparation seems to be in vain. But I chide myself for thinking or saying so. If I had done no good whatever here in Burmah, I ought to submit and be still, under the recollection that God's ways are not as our ways, nor his thoughts as our thoughts, and that he giveth no account of his matters. But I trust God has made me of some service to a few poor benighted souls, especially among the Karens, who shall be my glory and joy in the day of the Lord Jesus. I know too, that God, if he see fit, can accomplish his designs of mercy respecting these heathen without my services. He can raise up others, or he can work by his Spirit without our aid."

No sooner had Mr. and Mrs. Boardman arrived at Tavoy than his faithful Karens visited Mr. B. from the country, bringing with them many others who gave satisfactory evidence of piety and were anxious for baptism. Several days in succession were spent in a diligent examination of their feelings and conduct; and in the course of six weeks *twenty-three* were on the best evidence admitted to the sacred rite of baptism.

While Mr. Boardman was rejoicing in these trophies of divine grace,



information was brought him that in remote villages which he had previously visited, a still larger number had evidently embraced Christ Jesus as their Saviour, and were anxious to be baptized in his name; they were however unable to come to Tavoy, and earnestly intreated Mr. B. without delay to visit them. Though so enfeebled by sickness as to be unable to ride or walk, the devoted missionary could not hesitate to comply with their request; and some necessary arrangements having been made, he prepared to commence his journey. Just at this juncture, Mr. Mason arrived from America to aid in the labors of the station; and though on seeing the emaciated form of his zealous colleague he hesitated respecting his undertaking the journey, he perceived from the ardent desire he manifested on the subject that offering objections was useless. His disease was deep consumption which had hung about him nearly two years. Mr. Mason therefore determined to accompany him, and on the 31st of January, 1831, he and Mrs. B. commenced their journey, Mr. B. being borne on a cot.

Regarding this journey, Mrs. Boardman gives the following melancholy account:—"We left home for the wilderness on the last day of January, accompanied by Mr. Mason, who had arrived a few days previous. The Karens had built a bamboo chapel, just on this (Tavoy) side of a pass in the mountains, in a central place, where they could come from all quarters. They carried Mr. Boardman out on a cot, and George and me on a chair; and after a journey of two days and a half we reached the place. The first half-day was spent in a prayer-meeting, and the next following six days, in examining and baptizing thirty-two females and two aged men, who were not able to come into town."

During their stay, Mr. Boardman so evidently lost strength, that Mrs. B. on one occasion advised him to return; to which he replied with more than common animation, "The cause of God is of more importance than my health, and if I return now, our whole object will be defeated—I want to see the work of the Lord go on!" On the following morning, while looking in his glass, Mr. Boardman saw symptoms of his approaching dissolution, and then he consented to return home, provided the examination and baptism of all the candidates could that day be completed.

The glorious sight of so many (seventy) coming out from among the Karens and acknowledging themselves the servants of Jesus, so overcame the dying missionary that he exclaimed on the day but one before he expired, "Lord, now lettest thou thy servant depart in peace, according to thy word, for mine eyes have seen thy salvation." He was brought to a state of perfect reconciliation in the prospect of death,

as it respected his family, the destitute Karens, and everything with which he was connected; and the evening before he died, he said, "This poor perishing dust will soon be in the grave, but God can employ other lumps of clay to perform his services, as easily as he has this poor unworthy one."

There were upwards of twenty more candidates for baptism, when Mr. Boardman's symptoms grew so alarming that the party were obliged to leave without examining them. "The last night we spent together," wrote Mrs. Boardman, "was in the verandah of a miserable native hut; and his bed being drenched with rain, he was obliged to sleep on the bamboo floor: and when I said to him, that I hoped we should be at home the next night, when he could rest on a comfortable bed, he said, 'O, I want nothing this world can afford, but *my wife and my friends*; earthly comforts, and conveniences are but of little consequence to one so near heaven; I only desire them for your sake.' " But he was not permitted to see his earthly home. He died on his way about twelve miles from Tavoy, on the 11th of February, 1831, aged thirty years and three days.

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## THOMAS TRUEBODY THOMASON.

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THOMAS THOMASON was born at Plymouth, on the 7th of June, 1774; and until the fifth year of his age lived under the care of a mother, who within a year after his birth, became a widow. His father, for the purpose of augmenting a scanty income, left England for the West Indies; and, not long after his arrival there, was carried off by the fever so prevalent in that climate.

Having left Devonshire for London, four years after her bereavement, Mrs. Thomason placed her son in a school at Greenwich, under the superintendence of Mr. Bakewell. There, to adopt her own words, "the affectionate care of one of the tutors over the spiritual instruction of one who was my world of happiness, was beyond all praise." For some time, nothing appeared in this boy, notwithstanding these christian endeavors, beyond sweetness of temper, quickness of apprehension, docility and diligence. But in his ninth year a marked blessing descended on his tutor's unremitting exertions, and he began to show so much spirituality of feeling, and such decision of character, as constitute this a distinct era in his life. "Frequent questions on the scriptures, and application of them to mankind and to himself, so affected him, that he saw himself to be a sinner, far from God and happiness, and he felt that his whole dependence must be on the mercy of God, through Christ." He thus describes the alteration in his sentiments and conduct; nor was change ever more clear. From scarcely knowing any joy beyond that of boyish pastimes, he would then take pleasure in holding communion with Him who is invisible, during those intervals which were allotted to relaxation and amusement. "I began," he writes, "to find confidence in prayer: and, in proportion as I did so, happiness; and this happiness was so great, that I bore contempt without murmuring:" for though Mr. Bakewell, and one of the other masters in this institution, favored whatever was excellent, the current of the school itself set strongly in an opposite direction. His correspondence with his mother also, young as he then was, bore immediate marks of his altered opinions; and, at length it issued—so wonderful are the ways, so marvellous the grace of God—in her maternal love and anxiety being largely repaid by lasting spiritual benefit. And though of so tender an age, he was not without desires of one day becoming a minister. "I longed," he says, "to impart to

That classical studies had not been neglected whilst the mind was raised to high and heavenly things, a distinction which at this time awaited him, affords abundant evidence. The Society for the encouragement of arts and sciences in the Adelphi, having offered a silver medal to that youth who could write and speak the best Latin, young Thomason entered the lists and was pronounced the successful candidate. The translation from the state of a scholar to that of a teacher, is rapid sometimes, and premature ; it was so in the case of this youth ; for at the age of *thirteen*, we find him engaged in the work of tuition at Deptford. In this employment he continued till Midsummer, 1789, when being a proficient in the French tongue, and Dr. Coke wanting an interpreter in that language, he was persuaded to accompany the Doctor in that capacity to the West Indies. On this excursion they started on the 25th of October, 1789, and after some tempestuous weather arrived at Barbadoes on the 4th of December—thence to St. Vincent, the Carribbees, Antigua, the Dutch island of St. Eustatius, St. Kitts, and Jamaica. He witnessed the atrocities of the slave system in its worst form, which made him desirous to leave the hated spot before the appointed time. Before quitting Jamaica, young Thomason met with a merciful preservation, which he thus gratefully describes :—

“ We set off in our canoe to our brig with the intention of sailing that night ; the evening was stormy and it was almost dark. The water was very rough—our canoe small. When about half way I observed the water poured in with great violence. The wind and rain increased. The canoe was within three inches of being full : our consternation was great ; and I firmly believe if the Keeper of Israel, who neither slumbers nor sleeps, had not been with us, I had not been now in existence.”

By very great exertions and baling out the water they at length reached their vessel. “ We arrived,” he says, and praised the God of our salvation. And who is such a God as he ! The same yesterday, to-day, and for ever. I hope I shall never forget his care over me while I live. My situation was as dangerous as possible ; a boat almost full of water, loaded with men, striving against wind, rain and sea. But ‘ the waters saw thee, O God, the waters saw thee and were afraid.’ God supported us ; he said to the sea, ‘ Thus far shalt thou go and no further.’ The ocean obeyed the voice of its almighty Sovereign. Did we feel ourselves sinking ? Yes—and we felt God raising us up. Did we feel the watery bed open to receive us ? We felt also a potent deliverer to protect. Praise the Lord, O our souls : while we live we will praise the Lord. As long as we have our being we will give thanks unto our God.”



After his return to England, he became acquainted with Mrs. Thornton, whose affection to him was almost maternal. Young Thomason having shown an inclination for the ministry, by the advice of this lady, application was made for him to a Society at Elland in Yorkshire, the object of which was the highly important one of spreading a fostering wing over those aspirants to the ministry of the Church of England, whose means were not sufficient to enable them to take the necessary degree at the University. By this society, he was accepted after a searching examination as to his religious views, in the spring of 1791. A clergyman of the name of Clark, of Chesham Bois, in Buckinghamshire, at the recommendation of the Elland Society, undertook young Thomason's preparatory instruction. Under him he continued rather more than twelve months, at the end of which period he went to Magdalen College, Cambridge. At this college many young men of sterling piety, some of whom possessed undoubted talents, associating on Christian principles, became a reciprocal support to each other. This band of students, strong as it then was, not very long afterwards was strengthened by the accession of Mr. Jerram to their number. A close friendship sprung up between Mr. Jerram and the subject of this memoir. These two spent their time during the four years that they were together, in building each other up in the faith—they set apart certain seasons for reading the scriptures and prayers, and these engagements they found not only the happiest, but the most profitable of their college occupations.

At the commencement of the last, the decisive term, Mr. Thomason's studies received so serious an interruption, that had he been endued with less mental elasticity, it must have proved fatal to all hopes of honor in the Senate house. It was a proposal from the late Charles Grant, Esq. to fill the Mission Church at Calcutta. This call Mr. Thomason was not unwilling to obey. The agitation of this question, requiring as it did much anxious thought, could not but fail of obstructing a course of reading. Newton was first *partially*, then *wholly* laid aside. It was introductory also to a step influential in the highest degree on his future happiness. To the idea of parting with her son, agonizing under any aspect, his mother could not be reconciled unless an union were effected, promising a substitution in a distant land for her tenderness and care over him in England. To Carlisle therefore he went to solicit the hand of one, for whom he had long cherished a warm though secret attachment; but no sooner had he obtained her consent, and his mother at an immense expense of feeling, had agreed to surrender him, than apprehensions arose that an Indian climate might be detrimental to Miss F.'s delicate health. These fears combined with

some reluctance on her part to leave England, caused him to waver in his design; and an event occurring shortly after, afflictive to him beyond any previous dispensation, to his mother absolutely overwhelming, he resolved to decline the appointment, which was then offered to Mr. Buchanan of Queen's College, and by him accepted.

Upon this decision Mr. Jerram remarks with his usual ability, and with the discriminating judgment of a wisely observant christian,—“Here we cannot but notice the wisdom and goodness of Divine Providence in so overruling events, as to bring about the best final results. Had Mr. Thomason accepted the chaplaincy he would have been a very faithful and efficient minister of the gospel, and have done much good. But I question whether at that time it would have extended much beyond the immediate sphere of his labors. He was young, decidedly pious, devoted and active, and must have been a blessing wherever he was stationed. He had an extraordinary facility in learning languages, and would have become an eminent oriental scholar, and in all probability, India would have been eminently benefitted by his translations of the scriptures into more than one of their vernacular tongues. But I do not think he could have exercised a commanding influence, nor formed any very comprehensive plans for the benefit of that vast continent, nor have entered at all in that almost boundless field, in which Dr. Buchanan rendered himself so eminently conspicuous, and which he cultivated with such great advantage to the millions of India.”

The society which had carried Mr. Thomason through his college career was now obliged to leave him wholly to his own resources; and, he was at first like those parasitical plants from which the props have been withdrawn. Happily for him the credit of his degree was not an empty sound; of substantial use was it at this moment. In the spring of 1796 an offer of a private tutorship was accepted by him, at Baldock, where in a situation of comfort, profit and usefulness, prosecuting an employment so easy as not to interfere with his more appropriate studies he was fixed till his ordination, which ceremony was performed by the Bishop of Ely on the 16th of October, 1796, and he obtained his commission as deacon.

Chosen to a fellowship and assistant tutorship in Queen's College, the year 1797 opened on Mr. Thomason fraught with benefits more than adequate to his wants and wishes, but bringing on its wings new and untried burdens, for he had to give lectures daily in mathematics and in classics. In the year 1798, the tutorship in Queen's College was consigned to Mr. Thomason. Two public and two private lectures, consequently, were his daily allotment of duty, and in the necessary absence of Mr. Simeon, five sermons also in the week devolved upon

him. At the close of this year Mr. Thomason was admitted to the office of a presbyter in the church of England, by Dr. Cornwallis, Bishop of Litchfield and Coventry. About this time the seeds of the Church Missionary Society were cast into the ground and began to vegetate.

Mr. Thomason's ordination was followed by a step of a domestic character. In the month of January, 1799, he was united to Miss Fawcett, of Scaleby Castle, a union conducive as much to his spiritual as to his temporal happiness. In her he found an affectionate sharer in all his joys and cares; a cordial coadjutor in his parochial employments.

Nothing, till the year 1805, occurred to disturb the peaceful uniformity of Mr. Thomason's days, during the whole of which he may be described as being at the palm trees and wells of Elim. His happiness had been unusually great. There were two proximate causes of a revival of that missionary spirit in Mr. Thomason, which had nearly carried him out of England before he took his degree; one of these was a review he undertook, in the *Christian Observer*, in England, of Nott's Bampton Lectures, which necessarily led to a close consideration of Wesley's and Whitfield's devotedness in their Saviour's service,—the other was the intended departure of Henry Martyn from his native land to preach the gospel to those wretched men who had never heard the gospel sound.

The previous year Mr. Thomason had enrolled himself a member in the British and Foreign Bible Society, then beginning its glorious and gigantic career; this year he resolved under God, with the Bible in his hand and his Saviour in his heart, to go where the darkness was dense, and the sphere extensive for the diffusion of light. In the spring of 1805, Mr. Simeon visited London, to impart Mr. Thomason's intentions to Mr. Grant; but at that time there was no opening towards the East Indies, where it was thought most advisable for him either to accompany or to follow Henry Martyn. It was not, therefore, till the beginning of 1808, that Mr. Thomason's long meditated design of consecrating his powers through life to the service of his God and Saviour in a distant land, was brought to maturity. At this time he obtained an appointment to the Mission Church at Calcutta, and immediately set about learning the Persian language.

On the 10th of June, 1808, he embarked on board the *Travers* at Portsmouth, and in fourteen days, reached Madeira. In the early part of November, after a voyage of about five months, and of singular serenity, Mr. Thomason and those sailing with him began to look and long for the shores of Hindostan. But before their feet could press

that land now not distant, and before their hands could grasp those of their Christian brethren awaiting their arrival, the Lord who doth whatsoever he pleases in heaven and earth, and who doth all things well, had in reserve for them a trial of portentous magnitude. On the Coast of Pegu, early on the morning of the 7th of November, the *Travers* struck upon some hidden rocks, and soon after the crew had escaped from her, with the exception of sixteen poor creatures who could not be removed, was swallowed up in the waves. The horrors of that terrific event and the perils encountered between leaving the wreck and reaching the other ships, are thus narrated by Mr. Thomason.

“Early in the morning of the 7th, we approached Cape Negrais. Soundings were made, which left us no room to apprehend any immediate danger. At half-past four they were twenty-one fathoms; which being certified to the Captain, he immediately came on deck, and gave orders for heaving the ship to. The words were scarcely pronounced, when the ship struck upon a rock. At this time the *Earl Spencer* was so near, the Captain hailed and cried out, they were amongst breakers. The *Earl Spencer* providentially escaped, and actually passed over the reef without striking, but our own ship, notwithstanding every exertion, continued to strike with violence. The first shock brought down the mizen top-mast; the wind then blowing fresh. In a moment a cry of distress was raised, which was heard by the *Spencer*, and which it very soon appeared was not made without reason. The passengers and all the ship's company were soon upon deck, and saw with the deepest anguish the danger in which they were. I had previously gone down and informed Mrs. T. that the ship had struck, and that none but God could save us. The heeling of the ship was now tremendous, and the blows continued till the rudder was broken with an awful crash, that seemed to portend that the ship would immediately go to the bottom.

\* \* Through the mercy of God the wind soon moderated; a circumstance which gave time to take proper measures for saving the crew. The mainmast was first cut down, which fell over the side. After the foremast was cut away, and we were thus left a mere hull, which was momentarily coming to pieces; at this critical juncture the cutter unfortunately went adrift; the jolly boat was dispatched after it, and in the mean time the crew were all employed in clearing and launching the long boat. This was a long and difficult operation, but as all our lives depended on its success, the men exerted themselves to the utmost. Before they had fairly raised it from its place, the ship's back was broken, and at this moment I felt that nothing but a miracle could save us. I lifted up my heart to God, and exhorted Mrs. Thomason to do so too. I committed myself and all my concerns to



Him. Meanwhile, a squall of wind and rain caused the ship to beat violently ; we all stood on the deck drenched to the skin, looking with anxious impatience to the launch of the long boat. The ladies and children having been roused suddenly from their beds were wet and half naked, and most pitiable objects. I ran down into my cabin to secure something from the wreck which I might preserve, if saved from destruction, as a memorial. In vain I sought in the confusion of the moment for my pocket Bible ; at length hastily snatching up my Hebrew psalter, with a volume of the Greek Testament and my mother's last and valued present, the Golden Treasury, I put them into my bosom, and flew to my dear Mrs. Thomason, and the children on deck. In passing through the cabin to the ladder, it was painful to hear the rushing of the water in the hold, and to see the decks giving way, and the boxes floating about on all sides. Arrived on deck, I remained with my dear B. and had the pleasure of seeing the long boat launched into the water. The Captain then called for the ladies, who were one by one conveyed into the boat by a rope. The gentlemen followed, and the crew to the number of ninety-one : more could not be admitted with safety. In the cutter were eighteen, in the jolly boat eleven. A sail was hastily thrown into the boat, and we left the wreck with mingled sensations of joy, regret and apprehension. New dangers indeed were now before us. Our consorts were out of sight, and though we could see the land from the ship, it was at great distance ; our boat was crowded, the sea high, the weather boisterous, and the shore when reached, barbarous and inhospitable. \* \* \* It was about 7 o'clock when we committed ourselves to the boat ; soon after a heavy squall of rain came on, which rendered our situation still more gloomy and distressing. At the end of an hour and a half we saw the other two ships at a great distance, and they, after we perceived them, made sail from us. This was a distressing moment, as our last resource seemed to fail us. Meanwhile a tremendous squall involved us in darkness, and drenched us with sheets of water. The boat shipped much water, and it was extremely difficult on account of her being so heavily loaded to keep her before the wind ; at length, however, by the good providence of God, the weather cleared up, and we saw the other two ships heave to in order to receive us. This was a cheering sight, and with inexpressible joy we looked toward them, and thanked God as we observed the lessening distance. However a third heavy squall came on and hid them from our view : through this we were preserved by the same gracious Providence, and as we approached the *Earl Spencer* we saw the poop and decks covered with spectators beholding our progress and longing to receive us. \* \* \* It was half-past ten when we

had arrived at the ship, having been three hours and a half exposed in an open boat on a heavy sea, during which time we had sailed about ten miles. Before we arrived, a gentleman on board the *Earl Spencer* saw the *Travers* break in the middle, and the forepart go down." This was a most providential escape, and Mr. Thomason with his family returned their grateful thanks to the Almighty who had not only preserved them *over* the waters but *through* them.

Mr. Thomason's arrival at Calcutta on the 19th of November, gladdened the heart of numbers in that city, who received him as from the dead, especially that of Mr. Brown, who welcomed him, as he had done H. Martyn before, with all the cordiality of Christian love. His first interview with that eminent servant of the Redeemer, he thus touchingly narrates:—"We both sat down, but it was long before my tears suffered me to speak. They were tears, as I told him; not of sorrow, but of joy and thankfulness, wonder and praise. He told us to look around the walls—the furniture and the house were ours. It was a house built in faith and prayer as the residence of a missionary, out of the contributions of a number of poor persons who, many years past, had subscribed towards a fund for the support of the gospel, and united their prayers that God would send them a minister. Need I say that every chair and table spoke to us with a voice that thrilled through our hearts and overwhelmed us. Truly we could then praise God for our shipwreck. We could see a good reason for the dispensation. It was plain that God had thrown us upon this praying people, that he had cast us from the rest of the world, and laid us under the obligations of Christian love, in order that we may be devoted to the sacred charge of feeding his sheep. He has placed us in circumstances where everything is actually the fruit of faith and love in order to teach us that we have but one thing to do. Mr. Brown introduced us into the church and vestry where many had assembled the evening before, to thank God for our deliverance, and pray for a blessing on the minister preserved to them. Since we came here, we have had nothing to do of a worldly nature; all care has been taken from us by our Christian friends. Think not of our hardships, losses, dangers, but of the honor He hath put upon us in sending us to a praying people—sending us with loss of all, to persons who supply our wants with tears of thankfulness; let not a thought of assisting us enter your minds—*know all of you, we stand in need of nothing but your prayers: these we implore.*"

The second Sunday after landing at Calcutta, Mr. Thomason commenced his ministry at the Old Church. Under his preaching the congregation in less than half a year increased, and considerable interest

in religion began to be excited, and instances of decided impression came to the knowledge of the minister. Indeed so favourably had Mr. Thomason's labours been received that at this period it was found necessary to enlarge the Church in order to accommodate the overflowing audiences.

Having made considerable progress in Persian during the voyage, Mr. Thomason gave himself, in addition to his ministerial employments, to the study of Hindoostanee and Arabic.

In 1810, the foundation of a Society was laid in Calcutta for the dispersion of the word of life through the length and breadth of benighted India. On this occasion Mr. Thomason was not backward, either to rejoice, to contribute, or to act. Some members of Council, the Commander-in-Chief, and the Judges, as well as other influential persons, engaged to promote this holy cause.

For the greater part of two years Mr. Thomason was almost as strong to labour in India, as in England, but the second hot season made a sensible impression on his health, and he was compelled to suspend his ministerial duties for six weeks, and betake himself to a pinnace on the river, from which he returned greatly benefitted.

The years 1812 and 1813 were to Mr. Thomason years of mourning. Sorrow upon sorrow rolled in on him. The year 1812 was ushered in by an earthquake—this fearful prodigy was succeeded by that desolating disaster, the Serampore fire. "I flew to Serampore," wrote he—"to witness the desolation. The scene was indeed affecting. The immense printing-office, two hundred feet long, and fifty broad, reduced to a mere shell. The yard covered with burnt quires of paper, the loss in which article was immense. Carey walked with me over the smoking ruins. The tears stood in his eyes. 'In one short evening,' said he, 'the labors of years are consumed. How unsearchable are the ways of God! I had lately brought some things to the utmost perfection of which they seemed capable, and contemplated the missionary establishment with, perhaps, too much self-congratulation. *The Lord has laid me low, that I may look more simply to him.* Who could stand in such a place, at such a time, with such a man, without feelings of sharp regret and solemn exercise of mind." Another severe affliction was the declining health and subsequent death of the aged Rev. Mr. Brown. This was followed by the intelligence of the death of the Rev. Henry Martyn in Persia.

After the death of Mr. Brown, (in the close of 1813,) hostilities were manifested towards the old church. The presidency chaplains addressed a memorial to the Court of Directors, stating—"That the population of Calcutta was not large enough to fill both churches, and proposing

to open St. John's for an *evening* service, provided five hundred rupees a month should be added to their present salary, that the Old Church be shut up, and Mr. Thomason be sent up to a military station." Hitherto there had not been any evening service at St. John's, and there was both morning and evening service at the Old Church. Bishop Middleton arriving in the following year nothing more was heard of the memorial. The hostile chaplains of that day returned to England—one was lost at sea, the other reached safely. Those who followed at the Presidency, became occasional *helpers* at the Old Church.

From the period of Mr. Brown's decease in 1812, till the close of the succeeding year, when Mr. Thomason obtained after countless difficulties, an assistant in his church, his labors were unusually great. Besides pastoral duties he was engaged in revising the Arabic version of the scriptures with Sabat, and in conducting through the Press H. Martyn's Hindoostanee New Testament. He executed also, at the desire of the Government, the office of Examiner in Arabic, in the College at Fort William; and as if this were not enough, he was preparing further work for himself by inviting the Church Missionary Society to place two missionaries in his house, whom he undertook to instruct gratuitously in oriental literature. But the project, that of all others, lay nearest his heart, was the establishment of native schools; and, as a preparatory step, a school for schoolmasters.

Earnestly intent as he was upon the advancement of the religion of Jesus Christ in India, it will readily be supposed that amongst those who were wounded at the expulsion from the shores of Calcutta by the Government of the newly arrived American missionaries, Messrs. Judson and Newell in 1812, no one was more deeply affected than Mr. Thomason. In the following year two more missionaries from America, Messrs. Nott and Hall, were compelled to leave India by the same authority—on this occasion Mr. Thomason united with Mr. Udney and Dr. Carey in a memorial for permission for them to stay but without effect. Mr. T.'s interference in behalf of these men of God was far from prejudicing him in the eyes of the newly arrived Earl Moira. He often attended the Mission church, notwithstanding its then unfashionable character, and appointed its minister to perform stated service at Barrackpore, his own country residence; he fixed upon him also to accompany him as chaplain in a journey of state through the provinces; and as a yet further proof of the manner in which he appreciated his talents and judgment, he commissioned him in the early part of 1814 to draw up and submit to the Government a plan for the education of the Indian population.

The expedition of the Governor General through British India.



which was conducted upon a scale of more than common magnificence, could not but supply matter of continual interest to Mr. Thomason, but the true Christian—still more the Christian minister and missionary, beholds all around him as he does all within, in the light of the word of God. The Governor's party was very large, near 500 boats attended him, and his march through the country was more magnificent than that of any preceding Governor. The opportunity of seeing the country and conversing with every person of intelligence and piety, Mr. Thomason thought highly important, and he ever kept in view the grand object of his engaging on the expedition the formation and execution of school plans. The moral and religious condition of the country, which he was traversing, kindled in his bosom, almost at every new reach of the river, and at every resting place at night, increased anxiety and compassionate zeal for their improvement. But he had not proceeded far before he perceived with no little regret, that instead of Lord Moira being more earnest respecting education in proportion as he beheld accumulated proofs of its necessity, he became less alive to it as a matter of excellent policy, and imperious obligation. The outline of the plan that had been proposed was, that schools should be established in every part of India; a principal one in every district for the instruction of the natives in the English language and science; under the school and subordinate to the master village schools, where the children should be instructed to read and write in their own language. The book to be selections from the moral and sacred writings of Christians, Mahometans, and Hindoos. To supply the district schools, there should be a school for schoolmasters in Calcutta under the direction of a man of science and literature, the whole to be under a head, called Agent for the superintendence of schools throughout India. Concerning this plan, Lord Moira had expressed himself as highly pleased, and held out a hope, that with some modifications, it might be adopted. But good intentions suffer strange syncopes; mysterious under currents often carry away stately vessels from their bearings; so it was in this instance. Influential persons in Calcutta exerted an adverse power on the Governor General's mind, and in vain did Mr. Thomason attempt to counteract this influence, and to revive first impressions.

Leaving Cawnpore, Mr. Thomason began what to him was a noble and strange mode of life; marching and living in tents. The party proceeded by easy stages twelve miles a day, rising by gun-fire, when it was quite dark in the morning, they arrived at their ground at little after sunrise. It was not long after entering upon the second part of this expedition, that Mr. T.'s zeal, fidelity and boldness, as well as his

wisdom and discretion were signally put to the proof. He discovered to his sorrow, that the Governor General, when travelling, paid no regard to the christian sabbath. As his chaplain, therefore, he deemed it incumbent upon him to notice this violation of the day of rest. Perceiving, however, when he had hoped his suggestions had been attended to, and his object attained, that arrangements were making on the Saturday for moving the next day; his conscience told him that he should be wanting in allegiance to the Lord of the Sabbath, if yielding to natural inclinations, he offered no remonstrance. Painful, therefore, as the measure was, he hesitated not to adopt it. The reply was, *his dismissal from the camp*. The rigor of this stern and haughty step, was indeed tempered by an intimation from the secretary, that an apology would be accepted. To apologize when in error was as congenial to Mr. Thomason's conciliating disposition as it was to his religious principles; but in this case apology was out of the question. Yet as explanation was both admissible and becoming, he instantly wrote to the Governor General, expressing his surprize at this order, but his readiness at the same time to comply with it; adding that he felt as strongly as ever the importance of the subject, and thought it the duty of a minister of religion, to explain his views when the honor of God and interests of religion were concerned; but that he lamented, that any thing should have appeared in the expression of his sentiments that was thought disrespectful. Thus did he unite deference for the authority of the Governor, and courtesy towards him as a man, with deference to the paramount authority of God, and uncompromising integrity. The Governor General was satisfied, and for a time respect was paid to the Sabbath-day.

The party proceeded to Lucknow, Bareilly, Hurdwar, Kurnal, Jhansi, Delhi, Meerut, and back to Agra, when it having been determined upon that Lord Moira would not return to Calcutta till the following cold weather. Mr. Thomason left his lordship's camp, and returned to the Presidency by water, where he arrived at the end of May, 1815. And shortly after had the satisfaction of welcoming to India, the Rev. Mr. Fisher, a clergyman of sentiments and spirit congenial to his own, who assisted him in the labors at the Old Church. Bishop Middleton had also arrived in Calcutta, as the first head of the Church of England in the East.

The Female Orphan Institution in Calcutta owes its origin to the vigilant benevolence of Mr. Thomason; the destitute condition of the female orphans of the European soldiers belonging to the king's regiments, attracted his notice and commiseration. Deprived of their natural protectors, and left to the casual mercy of successive individuals

if they escaped the dangers of infancy, they were exposed to the corrupting influence of scenes of profligacy. To preserve such friendless children from contamination, Mr. Thomason proposed to the community the establishment of the Female Orphan Asylum, July 1, 1815. In the march and triumph of every species of benevolence, calumny is an attendant. It was so in this instance: some persons misconceived, others maligned the project: at length however its merits were discovered, and it became a peculiar favorite with all classes of Europeans. Fourteen thousand rupees in donations and seven thousand in casual subscriptions ere long were received; and of orphans admitted the number rose from ten to above seventy; a spacious house too and grounds were purchased.

The great subject of schools for natives had been gradually opening since Mr. Thomason's return from his journey with Lord Moira. The subject had not only been discussed by Europeans, but at length gained the attention of the natives, and Mr. Thomason had several times been applied to by them to prepare a plan for a college for the Hindoos. But grown wiser by experience he declined moving in the matter himself, but referred them to the Chief Justice as the most efficient promoter of their wishes. This was done—Sir E. East consented to assist the design, called a meeting of the rich natives—formed a committee—chose secretaries. Sir Edward was desired to be President; Mr. Harrington, Vice-President. They accepted the offer. In the meantime the timid Governor apprehensive that the appearance of the Chief Justice and Mr. Harrington at the head of the College, might be construed into an attempt of Government to convert the natives, signified to Mr. Harrington that he should withdraw. He did so, and Sir Edward East also, to the great surprize and grief of those who had embarked in the work. Notwithstanding this unpropitious circumstance, the matter went on. The plan of the College,—which had for its object precisely that proposed in the plan submitted by Mr. Thomason to Lord Moira, to instruct the natives in the English language, literature and sciences,—was digested and adopted—subscriptions to the amount of £10,000 were received, and in 1816 the Hindoo College was established! Such an institution without having any *direct* bearing on the promotion of Christianity could not but be ultimately conducive to it; nor was its existence in Calcutta unimportant, proving as it did every hour of its duration, that the fears of the worldly-minded alarmists were spectres of their own imagination.

The literary union of Hindoos in Calcutta led soon to a combination amongst Christians, in which Mr. Thomason, if not a prime mover, was at least an efficient agent. It was termed the School-book Socie-

ty; its object being to furnish the natives with books proper for elementary instruction. But more direct measures for overthrowing the strongholds of Heathenism were in action. In the year 1817, the Church Missionary Society gained a firm position, and presented an extended and bold front in Calcutta. Mr. Thomason became its secretary in the commencement of that year; and towards its conclusion, he speaks with animation and joy of missionary meetings in his church, and amongst his congregation, in which as a matter of almost necessary consequence the number of serious hearers multiplied. Under this accession of duty it was no wonder, especially as his assistant had been removed from him by the Bishop, that he should be more than ever importunate with his Christian friends in England for help. His labors in fact were such as nothing but an unusual increase of work and dearth of workmen would have justified. As a translator he completed a Version of the Psalms into Persian, not knowing probably that the same thing had been done by Mr. Martyn at Shiraz; he was engaged also in the revision of the Arabic Old Testament; on him also, the printing of the Arabic New Testament as well as of Henry Martyn's Persian New Testament devolved. These duties were superadded to his pastoral employments, and almost daily demands were made upon him, by the various committees of religious, charitable, or literary societies; so that he may justly be described as in "labors abundant." "I am filled with astonishment," he says, "at the opening scenes of usefulness,—*send us laborers,—send us faithful laborious laborers.* Being obliged to undertake so many departments, renders me sadly inefficient. Preaching, translating, writing letters, attending committees, all is feebly and unprofitably done."

The view which the Bishop took of the Church of England missionaries in India precluded Mr. Thomason, however oppressed, from obtaining relief from their services. Though regularly ordained ministers of the church of England, they were not permitted to officiate in any of the churches, an inhibition which, as the Bishop made it imperative on Mr. Thomason to administer the sacrament to numerous communicants *separately and individually*, was peculiarly trying. Some aid he did receive, and with it no small measure of spiritual refreshment, on Mr. Corrie's return to India in the middle of 1817; in Mr. Parson also, who was statedly fixed at the Presidency, he had a brother indeed. But long was the period during which he had to sustain a pressure which could not but be attended with ultimate injury to his health and which no doubt undermined his constitution. The noble and christian efforts which in the succeeding year, 1818, Bishop Mid-



still more onerous. He could not see his diocesan putting forth his energies for the benefit of millions of heathen, without endeavouring to second them to the utmost, not merely by the cheapest of all modes of co-operation, pecuniary contribution, and by the most spiritual of all—fervent supplication—but also by vigorous personal exertion. He tasked himself with the acquisition of the Bengalee language, that he might be in a better condition to take part in his Lordship's design of imparting christian knowledge to an immense population; and in compliance with his views engaged to edit Euclid in Arabic.

He who had seen with interest and thankfulness the rise and progress of the Hindoo college, could not but rejoice exceedingly in that splendid project of bishop Middleton, the institution of a college for missionaries at Calcutta, which was made public in 1819. About the time this plan transpired, Mr. T. began to carry on an arduous and admirable work, of which H. Martyn had laid the foundation—the translation of the Old Testament into Hindoostanee. Bishop Middleton died in 1822, and was succeeded by Bishop Heber, a man beloved by all of every grade of society and diversity of sentiment. By him Mr. Thomason was, shortly after his arrival, appointed to minister in the Cathedral.

The autumn of 1824 was remarkable for an epidemic of a singular character; it raged in Calcutta, and Mr. Thomason was one of those who were laid low by the complaint. The fever scarcely lasted thirty-six hours, but the prostration and strength was great, and the pains in the limbs harassing. The disease was so general that about one in twenty or thirty only escaped sickness.

For some time it had been apparent that Mrs. Thomason's health was gradually declining, and that the only human hope of her restoration, was to be found in exchanging a climate, where the air without is often like a blast furnace, whilst that within imparts a sepulchral sensation, for the breezes of the sea, and the invigorating atmosphere of her native land. In the month of June therefore, 1825, Mr. T. determined *on her account solely*, to return to England, and in the month of October his passage was engaged. Precarious, however, as was the state of Mrs. Thomason's health, it would scarcely have been deemed by him a reason sufficient to justify the desertion of his post, had he not found in Mr. Goode, who arrived from England, one on whom he could with entire satisfaction devolve his official cares and labours.

Mr. Thomason's hope of conveying his beloved wife to England, and

—the vitality of which is apparent in death. The clouds of sorrow which then descended upon him, were dark in the extreme ; but gleams of light, visible to the eye of faith, parted them asunder. On Easter day, 1826, Mrs. T. died, and was committed to the deep.

On his arrival in England, Mr. Thomason found his mother alive, who rejoiced to see him. After visiting Cambridge and Scaleby Castle in the autumn of 1826, places where memory was acutely active, he, when the year was on the wane, bent himself again to his ministerial services, in the town of Cheltenham, a sphere of no common extent and importance. At this place, as in India, the cause of the heathen engaged his affections and his energies. Besides attending meetings of his clerical brethren, and collecting the communicants for instruction before the administering of the sacrament, he held monthly assemblies also, in aid of the Church Missionary Society. Nor was the Society for the propagation of the Gospel forgotten.

In the beginning of the year 1828, Mr. Thomason was involved in severe internal conflict. At Cheltenham the field was large, and the seed was scattered widely, with hope of much increase ; but how few laborers were there amongst the heathen ! and how could the version of the Hindoostani Old Testament be perfected in England ? Such thoughts arose, and after many a struggle with himself, he determined upon returning to India. To replace him, however, in his former situation at Calcutta, was unprecedented, and but for his high character the situation could not have been obtained. This measure fixed, he was united in marriage to Miss Dickenson of Liverpool, and in June, 1828, he left England to re-enter the scene of his Indian labors. But it was suffering and death, not life and action that the Lord, whose ways are not as man's ways, appointed.

Soon after his arrival in Calcutta he was placed under medical treatment ; having brought a complaint with him (which proved to be water in the chest) which brought him very low, even to the borders of the grave. His sufferings were great day and night, and the medical attendant had no hope of his recovery. It pleased God, however, in a wonderful manner to bless the means used ; but the process so emaciated his frame, that it was absolutely necessary he should seek complete restoration by change of climate. A ship being on the point of sailing for the Mauritius, preparations were made without loss of time, and in the first week in April, 1829, he was on his way down the river. The voyage to the Mauritius proved beneficial to Mr. Thomason ; but when the anchor was dropped at Port Louis, on the 7th of June, 1829, which proved to be his birth-day, alarms and fears greatly exceeded favorable expectation. For himself, he was quietly waiting the Lord's will in a humble patient.

thankful peace of mind, full of praise, yet lying low at the feet of Jesus. On Saturday morning, the 20th of June, his cough and breathing became worse, which intimated that his change was drawing near; he requested his partner to read the appointed Psalms for the morning, the first of which being the 102d, he said, "how descriptive of my case?" On Sunday he had a very suffering day, but his mind was composed, he was quite sensible his end was approaching, and his frequent prayer was for *patience*: yet, indeed, he was an example of patient suffering. Toward the evening there were evident signs of approaching dissolution. Many sweet expressions fell from his dying lips, in the midst of severe bodily agony, such as the following, "This is a dark valley, but there's light at the end." "Thanks be unto God for his unspeakable gift." "Lord Jesus, receive my spirit." "Lord, give me patience; may patience have its perfect work." "When thou hadst overcome the sharpness of death, thou didst open the kingdom of heaven to all believers." About three o'clock in the morning, he inquired what time it was, and when told, he replied, "I thought I should have been far away before this." He complained of a sharp pain in his heels and also at the back of his head, which reminded him of the first great blessed promise vouchsafed to fallen man. He seemed to watch the progress of death, as it advanced up his cold legs. He asked why there was not a candle in the room, on being told there was, he said, "Oh, then, I am losing my sight, for it appears dark." After a slight convulsion, Mrs. Thomason, seeing his change near, said to him, "The Lord is coming quickly:" he replied with a smile, "I hope so." Shortly after this his heart ceased to beat, his spirit fled, and he entered the joy of his Lord: having just completed the fifty-fifth year of his age.

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## SAMUEL.

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**SAMUEL** was born in a village in the district of Jaffna, in the island of Ceylon, about the year 1794. The early part of his life appears not to have been remarkable. His natural disposition was quick and impetuous; and this, probably from his youth, exposed him more to temptation and afforded more frequent occasion for the exhibition of the evils inherent in human nature. His intellectual powers were good; his intelligence and understanding being of a superior order to the generality of those in similar circumstances of life. His caste was of the lower kind; but his father was headman or petty chief of part of the tribe, and had some skill as a native doctor.

From his youth to the time of his being employed at Nellore, he discovered largely the enmities of the natural heart to divine things, and a pre-eminence in idolatrous pursuits. He had lived ten years with the Collector of Jaffna, and, during that time had received some instruction from the Rev. Christian David; but his mind seems to have been exasperated rather than softened by these means, and he continued the leader, among his relations and neighbours, of devil-worship, riotous, sinful amusements, and the performance of idolatrous ceremonies and sacrifices.

From his previous habits and the natural energy of his character, as his mind gradually opened to the truths of christianity, and he took upon him its profession, the transformation of his character and conduct appeared the more manifest and wondrous. It was to all who observed him, and to none more so than to his immediate friends and neighbours, an evident change from darkness to light, and from the power of Satan unto God. He entered on a new state of existence; he lived in a new world; old things had passed away; behold, all things had become new.

On the 12th of March, 1826, he was baptized; and immediately afterwards dedicated himself to the Lord, at his holy table. From that time his advance in the divine life, like the morning sun, became clearer and stronger: he might be read and known of all men as an epistle of the Saviour. He searched the scriptures daily, with diligence, prayer, and earnest concern to be taught of God and guided into all truth. During the three years of his Christian pilgrimage, a considerable portion of his time was passed in reading, meditation, and prayer.

The Sunday previous to his death was the festival of the heathens'



new year ; at which season they give themselves up, for many days, to play and amusement. Some little time before his proceeding into the village, as usual, to distribute tracts and read with the people, one said to him, he would meet with difficulties in going, and that it was not a good time to gain the people's attention. He replied, "If I go in prayer and a proper spirit, I may find some poor soul away from the multitude, and God can prepare his mind to hear;" and it appears that the presence and blessing of the Lord did on that day especially attend him. After vainly attempting to gain a hearing with two parties, he arrested the attention of a third ; at the conclusion of his reading and addressing them, all left their amusements, and severally returned to their homes : one man of the number discovered considerable concern at what he had heard.

He was returning from the station to his house, on the evening of the 5th of April, 1829, accompanied by a fellow-servant. It being moon-light, they, in order to save a little distance, went part of the way by a foot-path. Samuel walking first, engaged in conversation, and was expressing his fears respecting the state of mind of one of the other servants of the station, and his grief that with so many privileges, he should not be careful of his soul ; when, on coming on a part of the path which was narrow, and confined on each side by a little earth-bank, a small spot also crossing the road overgrown with grass and weeds, Samuel stepped on a part of this spot and trod on a snake. It immediately coiled itself round his leg ; but in his quickness, he shook it off without danger, and hastily ran forwards a few paces till he supposed himself free from the reptile, and then stopping, he turned round to look for his companion ; when, strange to relate, the snake, most probably from the narrowness of the path, had taken the same course, and on his stopping was at his feet : it instantly coiled round the other leg, and gave the fatal bite.

Samuel's mind was collected : he immediately gave directions respecting his wife and children, in case of the approach of insensibility and death ; and he expressed himself as feeling prepared and happy in the prospect of being called to another world. They returned a short distance to the house of a native doctor, where, what was said to be an antidote to the bite was administered to him, and with the help of his companion Samuel reached his house ; but feeling the effect of the poison extending over him, and fearing that his heathen relations would proceed to use ceremonies and incantations for his recovery, he almost immediately determined on going to the house of the government school-master and catechist, a pious man, and who had some skill

catechist's house. Medicines were used, but all efforts to stay the progress of the poison were ineffectual.

The Rev. Mr. Adley, on being informed of the occurrence, immediately proceeded, with mixed feelings of grief and hope, to Samuel's dwelling. He found him a little recovered. He was sensible, and able to speak ; had been expressing his desire to see Mr. Adley, and on hearing his voice, there was much expression of returning energies. He said, with a twice repeated effort, that he was happy, and spoke of his trust in the Lord Jesus, and the consolation that he felt within. He expressed his confidence that he was going to heaven, and his concern that those around him and others might follow him. He had, he said, before spoken his mind, which those around could tell, and concluded by saying, he knew that he was not in the hands of man, but of God, and he would do all things well.

He continued through the day with but little variation ; was able to hear the scriptures read, and prayer offered, in which he seemed to delight, occasionally making a suitable remark, mentioning his happiness, and exhorting those around to follow him to heaven.

His mind was tranquil and happy. He had done with the things below. He exhorted his wife not to listen to her heathen friends, nor on any account to turn aside from following him, as she hoped to meet him in heaven ; and his children he committed to Mr. Adley's care. Being again asked, if he had any thing further to say to Mr. A., he replied, that he had much to say but was not able. He had, he said, strong faith in God, and knew he should soon be with him. He expressed his gratitude for all the instruction he had received, and the knowledge which he had obtained of the gospel ; and again declared his joy in the light and comfort it spread around him in the time of trial and death.

He soon after grew more feeble, and death gradually approached ; he continued till about eleven o'clock, when he peaceably fell asleep in the Lord Jesus. A short time before his death, he again called for his father, wife, and other relatives, repeated his exhortations, and expressed himself happy.

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## EDWARD PRITCHETT.

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EDWARD PRITCHETT was born at Birmingham in 1772. At an early period he was removed to London, where he served his apprenticeship, during which period his diligence, probity, and good temper, gained him the esteem and affection of the family. He was afterwards an assistant in the business of a respectable tradesman, who was so much pleased with his conduct, that he left him an executor and sole trustee of his property.

Mr. Pritchett was the subject of serious impression, at various times, even from his childhood. By reading the Pilgrim's Progress at nine years of age, he was much affected; but what he met with in the description of the Valley of the Shadow of Death, and the whispering of blasphemies in the ear of the Pilgrim, proved a source of extreme alarm, and a fearful apprehension that he himself had complied with the suggestions of Satan, and had committed the sin against the Holy Ghost. From this distress, however, he was at length relieved by a sermon which he heard at church, in which the true nature of that sin was explained. Religious impressions and convictions of sin were renewed from time to time, and he took pains to satisfy his conscience by the performance of duties; but all this while "lived a Pharisee," and was ignorant of the righteousness of Christ as the only solid ground of a sinner's hope; and this pharisaical spirit was fostered by the perusal of "The Whole Duty of Man," so that he began to think there were few persons so religious as himself.

After the expiration of his apprenticeship, he was providentially led to reside in a family which made a profession of religion; and this, probably, brought him under the ministry of Mr. Radford, by which his mind was gradually enlightened. He began to seek unto God in a manner very different from the former, not presuming to offer his own obedience, as an equivalent for the divine favors, but coming to God as an unworthy sinner, through the blood and righteousness of Christ. His views on these subjects were much enlarged by reading Hervey's Theron and Aspasio, and by a sermon which he heard preached, on the doctrine of Justification. This important change took place in his twentieth year.

Mr. P. having joined the church under the care of Mr. Radford soon began to render himself useful; and a Mr. Johnson having recently commenced a Sunday School in that neighbourhood, and in which

he felt the need of assistance, was introduced to Mr. Pritchett, who became his colleague and intimate friend, and there is reason to believe that Mr. Pritchett's assiduous labors in the school were rendered a blessing to many young persons. His zeal for the good of mankind was also displayed by his becoming one of the first and most active members of an humble association formed in aid of the British and Foreign Bible Society, and which had the honor of being the first, in order of time, of all those numerous Auxiliaries by which that noble institution is benefited.

It soon occurred to Mr. Johnson, and Mr. Wheeler (another intimate friend of Mr. Pritchett) that he possessed qualifications remarkably suited to the office of a Christian missionary. His zeal, his prudence, his perseverance, his disinterestedness, and his happy equanimity of temper, rendered him, in their apprehension, a fit person to offer himself to the London Missionary Society as a candidate. They, therefore, recommended this step to him, but such was the lowly opinion he entertained of himself, that he recoiled at once from the proposal, nor could he, till after many serious conferences with his friends and much prayer for divine guidance, be prevailed upon to offer his services to the Society. At length, however, he made an application in the usual manner to the Directors, was readily received, and sent to the Missionary Seminary at Gosport. This took place in the month of May, 1806. At that time Mr. P. was engaged in business, together with his brother, and was in so prosperous a line that he had the fair prospect of acquiring considerable property; but he cheerfully relinquished his worldly pursuits however promising, and devoted himself without reserve to the work of the Lord amongst the heathen.

Mr. Pritchett having pursued with diligence, the usual course of studies at Gosport, was appointed, with Mr. Brain, to a Mission in the Burman country, (East of India.) His tutor, Dr. Bogue, was much pleased with the progress he made in learning; and in a letter to Mr. Wheeler, recently written, thus expresses his approbation:—"Edward Pritchett was a student in the seminary at Gosport for three years. His spirit and deportment, while he was pursuing his studies, confirmed the account he gave of his experience at his ordination. His talents were of a superior order, and he possessed what is of great consequence in a missionary—an astonishing aptness for the acquisition of languages. Though he was upwards of thirty years of age when he came to the Seminary and knew no other than his mother tongue, I never had a student who excelled him in the attainment of Latin, Greek, and Hebrew. His progress in all these was extraordinary for the time. His preaching was also acceptable, and there was every prospect of his



being an eminently useful missionary of Jesus Christ. His death I consider a great loss to the infinitely important cause."

Mr. Pritchett was solemnly set apart to the missionary work at Silver Street Chapel, on Thursday, the 26th of January, 1809. Mr. Brain (who was also appointed to the Burman Mission), and Mr. Hands for India, were ordained at the same time. The Rev. Messrs. Buck, Burder, Greig, J. Hyatt, Platt, and Steinkopff, engaged in the service.

Mr. Pritchett and his colleague embarked for the East on the 4th of May, 1809, and proceeded to the Cape of Good Hope, where he resided about four months, preaching with much zeal and affection to the soldiers, many of whom, there is reason to believe, were converted to God by his ministry. He then proceeded to Madras, where he arrived on the 4th of February, 1810, and shortly after to Rangoon, a principal city in the Burman country, where he and Mr. Brain were kindly received by Messrs. Chater and F. Carey, the Baptist Missionaries then in that place. It was the intention of Mr. P. and his friend to go forward as soon as possible to the city of Ava, with a view to a permanent settlement, but it pleased God very shortly to remove Mr. Brain by death, after a severe illness of only eight days. The distracted state of the country, in consequence of a war with the Siamese, prevented Mr. P. from going to Ava; and as Rangoon was already occupied by the Baptist brethren, and Mr. P. was earnestly entreated to assist the Mission at Vizagapatam, shortly before deprived of that invaluable missionary, Mr. Des Granges, he thought it his duty to remove; and accordingly, after a tedious detention at Calcutta, under circumstances at times difficult and distressing, he was enabled to join the brethren, Messrs. Gordon and Lee.

Here, in conjunction with the other brethren, Mr. P. continued faithfully to labor for more than eight years. While detained at Calcutta he made some progress in the Telinga language, being assisted by the converted Brámin Anundarayer. After residing for sometime at the station, he was enabled, like his colleagues, to go out into the surrounding villages, and to read and to explain to the natives portions of the word of God, and sometimes to visit the idol temples and converse with the Bráhmins.

Mr. Pritchett entered into the conjugal state with Miss Parkhouse, niece to the Rev. David Brown, of Calcutta, about October, 1811, previous to his leaving that place for Vizagapatam. But it pleased God to deprive him of his dear partner at an early period, for she expired in about two months after the birth of her firstborn, on the 30th of De-

Mr. P. attended the sick bed of his wife with affectionate assiduity, and a letter to his brother, relating the particulars of her sickness and death, with his feelings on that mournful occasion, do great honor to his sensibility and Christian temper. We shall transcribe a single passage:—"You will suppose, that for many years past I have been much hindered in my work, for my dear wife had none to attend upon her but myself. I had begun to visit the neighbouring villages, as well as the schools, and the people in town. This labor I must now resume; but as miraculous conversions do not take place in our times, and as the prejudices of the people in favor of their vanities are as strong as Satan can make them, and as the best means I shall be able to use even for years to come will be but feeble, it must be with no sanguine hopes of immediate success. Indeed, it is weeping we go forth. Bearing the precious seed, wondering how it can abide and grow while such myriads of hungry fowls are waiting to devour it; but 'faithful is he that hath promised,' and he will do it. Only let the Lord give to his people a spirit of earnest, persevering and unwearied supplication, that whilst they pray, confident of being heard, they may wait with patient expectation, not accounting the Lord slack concerning his promise, nor his missionaries slothful, because nothing appears to be done. I am going on with something like a translation of Acts, but when I shall attain that knowledge of the language which will enable me to complete it properly, I know not."

In this modest manner did Mr. Pritchett estimate those talents which others could perceive were extraordinary, and which, after a few years of diligent study, rendered him such a proficient in the language, that his translation of the New Testament received the highest encomium of the best judges.

In the year 1818, having finished his version of the New Testament in the Telinga (Teloogoo) language, he offered it to the Committee of the Calcutta Auxiliary Bible Society, by whose recommendation the four Gospels and the greater number of Epistles were transmitted to Madras for examination, and having been inspected by Mr. Campbell, of that city, an eminent Telinga scholar, as well as by a learned Shastree, attached to the college of Fort St. George, it was favourably reported of by both, as a plain, intelligible version, adapted to general use. The Committee in consequence adopted Mr. Pritchett's translation, and ordered it to be printed at Madras. Mr. P. then proceeded to that city, and continued there superintending the press, till the whole was completed; and while this work was in hand, he translated a tract, "On the Creation," into the same language, and also diligently employed

himself, proceeding with the translation of the Old Testament, many parts of which he had previously translated.

Having accomplished the object of his visit to Madras, he returned with his family to the original station at Vizagapatam in March, 1819, and proceeded with the translation and the revision of those parts which were translated, the completion of which was the grand object on which his heart was fixed.

While thus laudably engaged, it pleased God to put a period to his labors : for, on the 2d of June, 1820, he felt indisposed. On Sunday morning, the 4th, he rose very unwell, and without being able to take any thing more than a cup of tea, went into the town to preach, but towards the latter part of the service, was obliged to conclude rather abruptly, and returned home very ill. About Tuesday he said to Mrs. P. "I have had some most pleasing thoughts this morning." She replied, "I wish it had been so with myself;" adding, "that the cares of the family had occupied too much of her thoughts." He replied, "My dear, I hope the enemy will not be permitted to distress you; I have no doubt but I shall meet you in heaven."

During the following week his disorder assumed a bilious appearance; but it was not until Sunday, the 11th, that any thing like anxiety was excited; and at that time greater fears were entertained for Mrs. Pritchett than for Mr. P. They were both too ill to converse much. Though in very great bodily pain, and burning with fever, he manifested the most patient resignation, praying to God to enable him to suffer patiently all his holy will concerning him, and several times said, "I don't know why a Christian should wish to stay here—a real Christian, that loves, and has lived to God." On Sunday, the fever was very high, and he endured great agony, not able to say much, but in a very impressive manner, while Mr. Gordon was by his bedside, he said, "My times are in thy hand." On Monday, the 12th he was thought to be rather better, and at night he appeared more composed than he had been for some nights past, but, about 3 o'clock on Tuesday morning he expired.

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## CHARLOTTE AMELIA CAREY. ✓

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CHARLOTTE AMELIA RUMOHR was born at Rundhof, in the Duchy of Sleswick, March 11, 1761. Her father was the Chevalier de Rumohr, who married the Countess of Alfeldt, the descendant of an ancient family of that name, for several centuries resident of that duchy, and which had now no heir male to inherit the title.

Miss Rumohr was from her childhood the subject of much bodily affliction, which was increased by the mistaken tenderness of her parents, in debarring her through her weakness of body from that exercise which might possibly have proved its cure. About the age of fifteen, the accidental burning of their family house, in which the lives of her whole family were saved by her waking almost suffocated with the smoke, and awakening her mother and the other branches of the family, so affected her health, as to render her incapable of walking up or down a staircase to the end of her life.

As she advanced in years, Miss Rumohr found her constitution so greatly impaired, that at the earnest persuasion of her parents, she left her native country, and sought that health in the south of France and various parts of Italy, which she found it impossible to enjoy at home. In the south of Europe, therefore she resided some years, till at length her health appeared so much improved, that she thought she might venture to return to her native land. She had no sooner reached her native shores, however, than she relapsed into her former state of weakness; and a residence there of a few months convinced her friends that it was vain for her to hope for the enjoyment of health in the north of Europe.

Thus deprived of the comfort arising from the enjoyment of her family connexions, she felt constrained to look out for some climate better suited to her debilitated constitution. Among other countries pointed out to her, one of her friends suggested India, as likely from the mildness of its climate to agree with her best. She immediately made up her mind to the voyage, intending to settle at Tranquebar, his Danish Majesty's chief settlement in India; and Mr. Anker, one of the Directors of the Danish East India Company, who had been long acquainted with the family recommended her in a particular manner to the care and kindness of his brother, General Anker, then Governor of Tranquebar. That gentleman, also, during her stay at Copenhagen, put Pascal's Thoughts into her hand, from reading which she received



While Tranquebar was her object, however, Divine Providence which had in reserve for her a blessing infinitely superior to bodily health, was pleased so to order things that she came in a ship bound to the Danish settlement of Serampore, where she arrived early in the year 1800. Here she was received with great respect by Colonel Bie, the governor, and other Danish gentlemen residing there; and no opportunity offering of her immediately going to Tranquebar, she made up her mind to settle there. It happened, that about three months before this, Messrs. Marshman, Ward, Brunsden, and Grant, (of whom the last was then dead,) had arrived at Serampore from England, and had been persuaded by the good old governor to settle at Serampore themselves, and invite their brethren Carey and Fountain to join them, which they did early in January 1800. In these circumstances, Colonel Bie introduced Miss Rumohr to the Mission family, as a lady from her retired habits desirous of having intercourse with them, and who, from her ill state of health, would feel happy in that sympathy and assistance to be expected from a family like theirs. This incident naturally led to an intercourse between Miss Rumohr and them, and to her attendance on Divine worship with them as often as her ill state of health would permit. To enable her to do this, she applied with such diligence to the study of English, that in a few months she was able both to converse with them, and to understand Divine worship in that language.

Brought thus within a religious circle, Miss Rumohr began closely to reflect on the meaning and import of those doctrines which constantly came before her. She had been accustomed from her childhood to read the scriptures: but while she held them in general estimation, she had admitted into her mind strong doubts respecting their leading doctrines, particularly those which relate to forgiveness through the death of the Redeemer. This led to much conversation on these subjects with various members of the Mission family, and to her searching the scriptures with increased diligence. In doing this, she found to her astonishment, that those parts of the scripture which she had hitherto almost neglected, particularly Paul's Epistles, were those which most fully developed these doctrines. Although brought up in the Lutheran persuasion she had never realized the importance of those doctrines which shine so prominently in the works of that illustrious reformer; but she now plainly saw, that the way of salvation laid down in the sacred writings, was evidently through faith in that atonement which Christ had made for sinners; and that genuine faith and repentance, were the only means through which sinners could become interested in this salvation. Her convictions on this subject were far from

being superficial; they led her to examine her own state before God, and made her sensible that she needed such a salvation, and that the faith which bringeth it, is that alone which works by love, and changes the whole heart. In a word, they led her to the friend of sinners, in whom she found one able to save to the uttermost.

On the 11th of June, 1802, Miss Rumohr came before the Baptist Church at Serampore, and gave an account of her experience, and on the 13th was baptised.

In May, 1808, Miss Rumohr was married to Dr. Carey, which brought her into closer connexion with the Mission family at Serampore, and gave them an opportunity of more fully witnessing her Christian walk and conversation. This connexion God graciously pleased to continue thirteen years, although the precarious state of her health at its commencement, seemed almost to forbid the hope of its continuing a single year. And although she was at no time able to take an active part in domestic concerns, her love to the cause of God, and her esteem for the various members of the family, were sufficiently manifested. Immediately after her marriage, the house she had previously built for her own residence, she gave to the brethren of the Mission, that they might constantly apply the rent of it to the support of native preachers. In whatever related to the extension of the gospel she constantly manifested a deep and lively interest. Whatever seemed encouraging relative to it, filled her with pleasure; and she mourned the occurrence of anything which threatened to retard its progress. In schools she felt a peculiar interest; and though little had as yet been done in female education, that little she endeavored to encourage to the utmost. Hence when her daughter-in-law, Mrs. William Carey, had an opportunity at Cutwa of raising and superintending a school for native girls, she immediately took the expense of that school on herself.

As her weak habit of body confined her much to the house, she devoted a large portion of her leisure to the reading of the scriptures, and of works on practical religion. Among these she much delighted in Saurin, Du Moulin, and other French Protestant writers. She in general enjoyed much of the consolations of religion. Though so much afflicted, a pleasing cheerfulness generally pervaded her conversation.

About three weeks before her death, her sight which had enabled her hitherto to read the smallest print without glasses, failed at once, without any previous indisposition, and was afterwards restored only in a partial degree. This seemed to indicate the approaching dissolution of her mortal frame, and as such she appeared to regard it. She however still continued her morning and evening airings. But on the 25th of May, 1821, she was seized with a kind of fit which deprived

her of perception. From this spasm she recovered in about an hour ; but her perception and memory were evidently impaired, of which, however, she seemed scarcely at all conscious.

About five in the afternoon of the next day, as she was sitting and conversing cheerfully with her husband, she experienced another convulsive attack, but recovered in about the same time as before. On the 27th, she had no attack and seemed so well as to give hopes of her recovery. But on the 28th, she had five attacks in about fifteen hours. Of these, however, while she suffered little pain in them, she retained no subsequent recollection ; but they evidently left her memory and perception more and more impaired. During the night she had two more attacks and one on the following morning. This was followed by an ardent fever, which continued till her decease, between twelve and one on the 30th of May.

On the 27th, Lord's-day, and Monday, she appeared quite sensible that this was the breaking up of her earthly tabernacle ; but to her husband who conversed with her on the probable issue, she strongly expressed her willingness to depart and be with Christ, and intimated that for her, death had no terrors. In this serene and happy state she continued, sensation gradually lessening, without apparent pain, till it appeared wholly to depart, which it did some hours before her release from the body. Mrs. Carey was in her sixty-second year, twenty-one of which had been spent in India.

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## MATTHEW PIRWOODHEEN.

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AFTER the Rev. H. Fisher had taken up his residence at Meerut as military chaplain, and had commenced his ministrations, a strong spirit of enquiry prevailed amongst many of the natives as to the nature of the Christian religion, and unsolicited, numbers both of Mahomedans and Hindoos, frequently visited the minister's house for the purpose of begging or purchasing the scriptures, or to enquire into the meaning of the different passages which awakened their curiosity or excited their feelings. The interesting result of these visits was the conversion of some who formed themselves into a little church under the direction of one of their number, Annund Mussee, whose abilities qualified him for the office, and who subsequently was ordained a missionary. Part of the daily occupations of this little party of native converts was to read the scriptures in their own apartments, which was an old convenient upper-room over one of the gateways of the city of Meerut. Of course this room was free of access to every voluntary visitor, and their congregations of hearers varied much in numerical strength, sometimes six or seven, old and young men, at other times twice the number. Among the occasional visitors at this place was Pirwoodheen Pundah, Naick in the 25th Regiment N. I. who ultimately requested to be introduced to Mr. Fisher. Mr. F. discovered that he had long been laboring under deep conviction of the worthlessness and wickedness of his heathen ignorance and idolatry, even for nine years. He had kept these thoughts much to himself, preferring to wait the "convenient opportunity," but the convictions of his heart became stronger and stronger until he went with his regiment to the Isle of France. There he used to watch for opportunities to steal into the Christian church, and comfort himself by thinking to worship the Christian's God in spirit, though ignorant of the meaning of the language, or of the terms of devotion which were in use, and could only comfort his sorrowing heart with the conscious reflection that "*the Christian's God* knew his heart." He earnestly longed to meet with some one who should be competent to instruct him what he must do to be saved. Yet many depressing fears of consequences, both of a temporal and of a spiritual nature, frequently discouraged him. At last he made up his mind, that if ever an opportunity should offer itself to speak to a Christian clergyman, he would unfold the state of his soul, let the consequences be what they might. He gave a very affecting account of his state of mind during the remainder of his stay at the Mission, and his



back to Calcutta. A furlough being granted to the soldiers who had distinguished themselves, Pirwoodheen went to his native village, and after spending a little time with his relations there, he was not contented merely to display the medal upon his breast, but unfolded his whole mind, and his fixed resolution to embrace christianity. At first they endeavored to dissuade him, but finding him immovable desisted and parted from him with *many* tears. His mother exclaiming, as he left her, "You have changed your faith and lost your caste, and say you have found the true God. Beware, you *never change again!*" He rejoined his regiment at Cawnpore, which happened almost immediately to be moved to the station of Meerut. His first enquiry on his arrival there was, "Who is the chaplain, and does he teach my brethren?" He was told of the little upper chamber where the native Christians met together and went to see them. "I felt at once," said he, "when I saw the nature of their employment, and heard their words, *Jesus Christ has heard my prayer;*" "*God's mercy has brought me here.*" His frequent visits were soon observed by the brahmins of his corps, for he himself was a high-caste brahmin, and when they became apprised of his intention to become a Christian, they manifested extreme sorrow to him, and strove to convince him of what they thought his folly, and by kind remonstrances to shake his purpose. They enlarged on the perilous consequences which would surely follow, the irremediable loss of his high and honorable caste, the rejection of all intercourse in future with his numerous and dear friends, *the certain displeasure of the government*, who would assuredly disgrace and dismiss him for becoming a Christian; thus that he would lose everything dear to him in life, and finally life itself, for who would give him *khana peena*. His reply was uniformly the same: "Jesus Christ will be my friend, He is the friend of all who trust him; and as to caste, there is none so high as the Christian caste. It is more honorable than all, for Christians are the people of the true God: He is their *Father*. My becoming a Christian cannot make me a bad soldier, and I see no reason to believe that government will cast me off any more than any other of the non-commissioned officers; for instance, the sergeant-major, or the quarter-master sergeant, or the drummers, all of whom are Christians: and why should they punish me, unless I commit some fault?"

The brahmins now finding him so resolved, tried to shake his steadfastness by the offer of money, and proposed to subscribe and settle upon him a monthly sum of twenty rupees for his life. This he instantly rejected, saying, that he believed Jesus Christ would provide for him much better than they could, and with this advantage, it would be *for ever*. Finding him resolute, they endeavoured to vilify his character,

represented him to be a drunkard and a glutton, nay, at last, insisted upon it the man was insane. Some of these scandals appear to have been believed by some of his superiors, for a regimental court of enquiry was instituted into his conduct; the result of which, however, was, that the most satisfactory evidence was brought forward, not only that he had always conducted himself remarkably well, but that he was a particularly smart, intelligent and active soldier.

He was baptised by Mr. Fisher on the 10th of October, 1819, just before his departure on some regimental duty.

In the month of December, 1819, Mr. Fisher was much surprised by the receipt, through the Brigade Major, of a copy of a letter which had been written to Colonel Nicol, then the Adjutant General, in order that the same should be reported to the Marquis of Hastings, as Commander-in-Chief, and also copy of the orders which were issued in consequence of the Major's report, to the effect that "a most singular and unprecedented circumstance," had lately occurred in the corps, viz. the conversion of a Naick, named Pirwoodheen Pundah, from the Hindoo to the Christian religion, and that a "special committee would be convened at Meerut to investigate and report most fully upon all the circumstances referred to in Major B.'s letter, which may tend to throw light either upon the origin or progress of the conversion of Pirwoodheen Pundah to Christianity." A court of enquiry was accordingly held on the 6th of January, 1820, and Pirwoodheen was subjected to a long and searching examination as to the motives which induced him to embrace the Christian faith, whether it was a voluntary act, and whether his doing so had caused "consternation" in the corps, as alleged by the major, and thus prevented recruits from coming to enlist. The new convert answered satisfactorily, and it was hoped that he would of course have been restored to the rank and station in his corps, from which he had been removed on intimation of his conversion having been conveyed to head-quarters, but it was deemed advisable to abide by the former directions; which were, that he should no longer be considered on the effective strength of the corps, but that his pay and allowances should be given him, and that he should remain at Meerut. At Meerut, therefore, he remained, and continued, to live consistently with his profession, a sincere and faithful Christian believer.

When Sir Edward Paget was Commander-in-Chief, and was passing on his tour of inspection through Meerut, Mr. Fisher stated in conversation all the above particulars to him. He expressed a most lively interest in the situation and circumstances of such a man, and authorized Colonel Nicol, to propose to Matthew Pirwoodheen to appoint him to a higher rank in some one or other of the local corps. Matthew

expressed himself very grateful for such condescension, but said with great emotion, although respectfully, "I cannot accept this; I have done nothing that should involve dismissal from my own corps, in which I am now a degraded man. Send me back to my regiment, and I shall have the *nooqsan* washed out, and I will thankfully go back." As this request, however, could not be complied with, Matthew remained on his pension pay. We must not withhold another circumstance which was highly creditable to his character. At the commencement of the Burmese war, Matthew Pirwoodheen requested the Rev. Mr. Fisher to communicate to Major General Sir Thomas Reynell his wish to be allowed to volunteer, and join *any* of the native corps that were going on the service. "I have long eaten their salt," said he, "and men are wanted, I am ready!" Sir Thomas highly appreciated his military feeling, and admired the man. He was a fine, tall athletic soldier, and had a spirit of a noble order; but it seems there were some insurmountable difficulties in the way, and he was courteously told, it could not be. Some few years too after these events his old corps marched through Meerut. The non-commissioned officers and men of his company came to visit Matthew, and greeted him with much cordiality and kindness. Many of them exclaimed, "Why don't you come back to us, what harm have we done? Our officers, the *saheb-logue*, are Christians. Our sergeant-major and quarter-master sergeant are Christians. The drummers also are Christians, why cannot you remain?" What could he reply? He could only say it was the Company's orders, not his choice. The fear of dismissal from their regiment as unfit to be employed and disqualified for any association with their equals and for the confidence of their superiors, was the reason that prevented many not only of Matthew's regiment but of others, from openly acknowledging themselves the followers of Jesus.

We can find no record of Pirwoodheen's death; but as he lived a consistent and bold Christian, so we doubt not he died.

## CHRISTIAN WILLIAM GERICKÉ.

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IN April 1766, Mr. Gerické sailed from England for Cuddalore, where he arrived on the 26th of June, 1767, having been detained both in Bombay and Ceylon. He was able immediately to assist in the English services, and thereby to afford Mr. Hutteman considerable relief.

On the 20th of September, they opened a new church, which, with the assistance of the Madras government, they had erected, both for the use of the British troops, and also for their native congregation. For some time past the Portuguese service had been discontinued, but in 1768 the missionaries resumed it for the benefit of some Romanists who desired to attend. Mr. Gerické being able to take part in the Tamul services, the missionaries delivered a lecture every evening in that language. In the following year (1769) their congregation amounted to two hundred, forty-four of whom were communicants. In 1772, they opened an English school for the European children of the place, which soon contained thirty scholars.

Among the numerous places which Mr. Gerické visited in his constant journeyings up the country, some of which comprised a circuit of nearly three hundred miles, he paid great attention to the small congregation at Pollam. The circumstances of the inhabitants of this village were very unfavorable to their hearty reception of the truth. Their ignorance was great, their convictions were faint, and they evinced much alarm under the apprehension of suffering for Christ's sake. The missionary endeavoured to encourage them by directing their thoughts to that eternal rest which remaineth for the people of God; but he found their faith too weak to realize the bright prospect which he set before them.

In 1781, Mr. Hutteman was removed after an illness of eleven days, attended with severe suffering. In the same year Cuddalore became again the seat of war, when the greater part of the congregation was dispersed; and though Mr. Gerické was able for the present to remain, yet the reception of catechumens was suspended. In April Cuddalore was compelled to surrender at discretion to the combined armies of the French and Hyder Ali. In taking possession of the fortress, Mr. Gerické prevailed upon the French general not to give up the town to the troops of Hyder; and thus he was the means of preserving the place from devastation and the Mission from immediate ruin. At the same time he concealed in his own house seven English officers, whom



showed no mercy to the English, especially the officers, who fell into his hands. Mr. Gerické also received under his hospitable roof, the Admiral's secretary, who was severely wounded in a late naval engagement, and took care of him for a considerable time, as if he had been his brother.

Mr. Gerické's exertions on this occasion, and his anxiety for the very existence of the Mission, brought on a fever, from which he with difficulty recovered. The French, though they turned his church into a powder magazine and laid the garden waste, made no direct attempt to stop the business of the Mission, and he continued, for a short time, the services on the Lord's-day and instruction in the schools. Seeing, however, little hope of good resulting from his longer stay, he deemed it advisable to retire from this scene of confusion; and, obtaining a passport from the commanding officer of the Fort, he went by sea to Madras, and thence to Negapatam, where his services seemed to be more required for the present. On the renewal of peace, Cuddalore then besieged by the English, was restored to them by the treaty, when Mr. Gerické hoped to return to his own station; but failing in his repeated applications to the French authorities to repair the injury done to the Mission church and premises during their occupation of the place, he resolved to employ his time at Negapatam, waiting the leadings of Divine providence to direct his way.

Owing to the return of the Dutch chaplain to Europe in 1787, he found himself in sole charge of Negapatam, and employed himself among the Europeans and Natives with his wonted activity. The communicants of both congregations, this year, exceeded one hundred; and the concluding sentence of Mr. Gerické's report of these proceedings will show how little he suffered his recent troubles to interfere with the call of duty. He remarked, "that the month spent among the poor good people at Negapatam was one of the pleasantest of his life."

Mr. Gerické took charge of the Mission at Vepery on the 23d of August, 1788, when Fabricius, who had "lost his faculties by age, labor and trouble," signed "his act of resignation." It was with no light struggle of feeling that Mr. Gerické left the flock that he had gathered together at Negapatam, for he enjoyed the confidence and attachment of the people, "who had looked upon him as sent by Providence to comfort them in their distresses, and turn their temporal poverty into spiritual riches." But seeing the destitute state of the Vepery Mission, he did not hesitate to forego all personal considerations, and to enter at once upon the duties which his aged and unhappy

He found the church with only two efficient catechists. Mr. Swartz assisted him during the few weeks that he remained at Madras, but when he left, Mr. Gerické felt his duties too onerous to be long sustained without further help, for which he urgently called; but the churches of Europe were not yet awake to the duty of fostering the infant churches in India with maternal care.

In 1790, Mr. Gerické performed three journeys, to Conjeveram, Pulicat and Vellore, where he discoursed with the heathen, and celebrated the ordinances of religion with Christians, in English, German, Portuguese, and Tamul. At Vellore he baptized many children and some adults; visited the military hospital, and dispersed a considerable number of religious tracts among the soldiers.

For the preservation of harmony among his flock, Mr. Gerické introduced what he called a "discipline," which was a regulation for the adjustment of any disputes that might arise, by referring them in the first instance, to the missionary, instead of appealing at once to the Magistrate. Herein he endeavored to follow St. Paul's injunction to the church at Corinth; and the benefit of the rule was soon felt and highly appreciated by the people. About the same time he consented to undertake the superintendence of the Female Orphan Asylum; but he soon found this additional service more than he could perform to his own satisfaction, without neglecting some of his missionary duties.

In 1791, war raged again in the Carnatic. Hyder was now dead, but his son, Tippoo Sultaun inherited all his father's hostility to the English, with but a slender portion of his good sense to restrain him in a hopeless contest. His present invasion of the East India Company's territories was attended with more than wonted destruction of property and life; and the approach of his cavalry to the neighbourhood of Madras filled the inhabitants with alarm. But the troops were soon obliged to retreat, and not long after Tippoo sustained a signal defeat in his own dominions, by the British forces under Lord Cornwallis, who, immediately after the victory commenced the siege of his capital, Seringapatam. This decision brought him to terms, and peace was soon restored to the country.

Mr. Gerické was no sooner able to travel again in safety, than he revisited all the places requiring his presence. In 1792, he went to Vellore in company with Dr. Rottler, of Tranquebar, to consecrate a large chapel, which the Civil Paymaster of the station, Mr. Torriano, had recently built for the garrison, the native Christians also being permitted to use it.

In the year 1793, Mr. Gerické obtained for the Portuguese church at Negapatam, the services of a convert of that nation, named Domingo

the public worship with the Christians, and read to them Mr. Gerické's discourses in their own language. Mr. Gerické paid them an occasional visit, and always found Rosario at his post; the people remained united; there were fifty children in the schools, and in 1796, he administered the Lord's Supper to one hundred of the Portuguese, and forty of the Tamul congregation. Mr. Gerické still held himself responsible for the Mission establishment; but to maintain it, though he was liberally assisted both by the government and private benefactors, required a struggle, which caused him many anxious thoughts until his death.

Mr. Swartz, in 1793, being again at Madras, took an active part in the Mission duties, and bore testimony to the fact, that the hopes he had entertained five years ago, from the diligence of Mr. Gerické, were fully realized. "Here," he says, writing to a friend in England, "I have carefully observed the regulations made by Mr. Gerické, his admirable order respecting Divine Service in the Tamul, Portuguese and English tongues. On Sunday morning he preaches to the Tamulian congregation; in the afternoon to the Portuguese; and in the evening to the English. He catechises every evening in one of these languages. I confess it has given me great satisfaction to behold that all is done with the greatest regularity and propriety."

The object of Mr. Swartz's visit to Madras was to make arrangements for the temporary residence there of the young Rajah of Tanjore; and at his suggestion Lord Cornwallis appointed Mr. Gerické to attend upon the Rajah, in the capacity of adviser and preceptor. In the fulfilment of this charge, Mr. Gerické recommended to the youthful prince various religious works in English, and endeavored to instil into his mind the doctrines and precepts of Divine truth.

Mr. Gerické frequently visited Cuddalore from Madras; he appointed in 1792, a pious young German, Mr. Henry Horst, as reader to the natives; in 1796, he repaired the church chiefly at his own expense. But the station gradually declined till in 1806, it was altogether abandoned.

In transmitting his reports for 1801 to the Home Society, Mr. Gerické deplored the want of faithful and discreet laborers for the vineyard of the Protestant Missions on the coast, to send wherever a door were opened unto them; for then, he remarked "rapid would be the progress of the gospel. Our native teachers, though some of them may not be inferior to us in the knowledge of the great truths of the gospel, and in the manner of communicating them, still their discourses carry not that weight with them that is felt when *we* speak to the natives. They never gain that confidence which is placed in a European, when they are once convinced that he is himself actually what he ex-

Christ, from home, the work of the Mission, it seems, would lose its respectability, even though the native teachers were good men; and missionaries without the spirit and mind of Christ, and as full of the world as the natives are, would soon make the Mission the most graceless thing imaginable." It had pleased God, he added, "to lead them for several years through great anxieties with regard to the Mission; but that they had observed, and still believed, that a kind Providence watched over it; and such help as seemed absolutely necessary for its preservation had always been furnished in due time. This kept their hopes alive, and quickened their energy."

These remarks, so just in themselves, so valuable as the result of the writer's long experience, are read with affecting interest as his last communication. For some time past he had been greatly afflicted in his domestic relations. In 1796 he lost a beloved daughter, who was soon followed by his only son, an officer in the Company's service, whilst his wife was in a state of health which left him little hope of her recovery. Thus afflicted with wave upon wave of sorrow, yet submitting with resignation to the will of God, this "Primitive Christian," as he was generally termed, set out on an extensive journey to the south, which was more successful than any of his former undertakings. While on this journey, in the Tinnevelly district, whole villages embraced the Christian faith, putting away their idols and converting their temples into Christian churches; and no less than thirteen hundred persons were baptized by Mr. Gerické and Sattianaden, the catechist. It was on this journey that he was afflicted with a fever which commenced with a cold fit, contracted by his having to go through rain and water during the monsoon, and from which he recovered by slow degrees. It is a striking proof of the power of religion in his heart, that he should, under all his trials, have been enabled to exhibit such unremitting diligence in his missionary labors. But his domestic sorrows, his grief for the loss of his fellow-laborer, Mr. Swartz, together with his extensive travels and great labors during the past three years, combined to undermine his health; and shortly after his return from the south he was attacked with fever, from which he recovered, indeed, but he could not be prevailed upon to take the rest which was necessary to recruit his strength. The premature resumption of his incessant labors brought on another disorder, which obliged him to try a change of air, and he set out on a journey up the country for the purpose; but by the time he reached Vellore, he became too unwell to proceed further. There he lingered for some days, till on the 2d of October, 1803, his soul was called to rest, in the sixty-first year of his age, and the thirty-eighth of his missionary career.



## GEORGE BARTON PARSONS. ✓

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GEORGE BARTON PARSONS was born January 23, 1813, in the retired village of Saverton, near Frome, Somersetshire. Privileged in an eminent degree, with pious instruction and example at home, he was from his earliest years the subject of deep religious impressions, though not till afterwards the subject of a change of heart. Yet being naturally of a peculiarly amiable disposition, and being irreproachable in his conduct, as a son, a brother, and a pupil, he might have been, by a casual observer, regarded as decidedly pious before he really was so.

Having finished his studies at school, he was apprenticed, at the age of fourteen, to Mr. D., then residing at Frome. Here he was favored with a continuance of the same religious privileges and example he so richly enjoyed in the house of his parents. Attending under the ministry of the Rev. T. F. Newman, and engaged as a teacher in the Sabbath school, and especially favored with the letters and intercourse of some of the members of his own family (whom he was often permitted to visit), he seems to have been at this time, (his sixteenth year,) really brought under the power of the gospel. To a much loved sister, who had particularly gained his confidence, he first opened his mind.

In the year 1831, the family with whom the subject of our memoir was residing, left Frome for the metropolis, whither he accompanied them. In the anticipation of greater trials awaiting him than had hitherto been his portion, he became more watchful over his own heart, and more prayerful, that God would especially be his guide and his friend. He was privileged to attend the ministry of the Rev. Dr. Reed, under whose powerful and winning representations of divine truth he was brought to yield himself to God.

In November, 1832, (his twentieth year,) he addressed the following letter to the little Baptist church at Saverton, (the place of his birth and family,) proposing himself for communion. In accordance with his wish, he was joyfully received by the little church to baptism. But as his return to London was necessary, he enrolled himself as a member of the church under Dr. Reed, whose ministry had hitherto been so profitable and pleasant to him. Having now given himself to the Lord, and to his people, he devoted himself more than ever to his engagements in the Sabbath school, and to visiting the sick and afflicted. There is reason to believe that he was instrumental in the conversion of some of the children in the former; and it is known, that by many of

the family where he at this time resided, that he was most signally blessed. And, as the fruit of his efforts, he had, under the blessing of God, to rejoice in the decided conversion of two of his companions, one of whom was closely related to him. In the same year, mainly through the instrumentality of his letters, another of his relatives was brought to the feet of Jesus. Thus, in this early stage of his Christian career, the Lord began to employ him in his service.

In the year 1834, during Dr. Reed's absence in America, a sermon was preached in Wycliffe chapel, by the Rev. R. Knill, by means of which, several of the younger members of the church were led to offer themselves for missionary service. Mr. Parsons, too, had had his mind turned to the same work, but his natural modesty and retiredness of disposition, restrained him from expressing the wish of his heart. In this conjuncture of circumstances, one of the deacons took him aside, and urged upon him the duty of going to the heathen. Considering this, in connexion with his own desire, as a plain intimation of the will of God, he instantly and cheerfully responded to the call. Having been first examined, as to his qualifications, by the Rev. Dr. Collison, Theological Tutor of Hackney, and by him strongly recommended to the Committee of the Baptist Mission, he was unanimously accepted, and requested to enter the Baptist seminary at Bristol, in order to pass through a course of preparatory studies.

Spending, previous to his going to Bristol, a short time in the beloved circle of home, his efforts for the spiritual good of those around him were unwearied. Into whatever society he was thrown, his aim appeared to be, to exert a holy influence. During his residence at Bristol, Mr. Parsons pursued his studies with the greatest ardor, often spending over his books no less than sixteen hours in the twenty-four. Herein he erred; for there is reason to fear, that it was this excess of study that laid the foundation of that disease which so early terminated his valuable life. Like the most of all such students, he found that his application to literary pursuits was somewhat incompatible with the cultivation of piety in the soul; but it is known that, when he made the discovery, he became peculiarly watchful.

An event occurred, after he entered Bristol, which filled him with deep gloom and melancholy,—the death of his honored and pious father. They were favored with an interview with each other previous to their separation; and their communications were of the most interesting character. The child was permitted to bring joy and gladness to the heart of the departing parent, and the parent to encourage and stimulate his beloved son.

The summer recess of 1837, was spent by Mr. Parsons at Barnstaple, supplying a small church there in the absence of its pastor, and preaching at several villages in the neighborhood. At the expiration of his engagement at Barnstaple, it was determined by the Mission Committee that, instead of returning to Bristol, he should enter, for the remainder of his probationary term, the London University. Accordingly, in October 1837, he repaired thither, and joined the classes of Mental Philosophy, Mathematics and Hebrew. In all of them he distinguished himself, but particularly in the Hebrew; for which he was rewarded with one of the gifts usually accorded to merit. During his residence in London he embraced numerous opportunities of listening to the most celebrated preachers in the kingdom, and for becoming acquainted with many of the most excellent of the earth. And in all his pursuits he kept constantly in view his one great object,—that of rendering himself fitter for his work of preaching the gospel to the heathen.

The time was now at hand for him to depart to the heathen. To enjoy for a season those tender sympathies which his affectionate heart knew full well how to appreciate, he mingled once again in his beloved home circle. Perhaps none ever felt more keenly the pangs of parting from so endeared a home. But the all-powerful love of Christ constrained him, and he was willing to give up all for him.

On the 31st of July, 1838, he was ordained at Frome. The charge was given by Dr. Godwin from the words, “Well done, good and faithful servant.” On the 14th of the following month, Mr. Parsons was united in marriage to Sophia, eldest daughter of Mr. Joseph Rawlings, of London; and on the 23d of September, with his beloved partner, and, several missionary associates and Christian friends, embarked in the ship *Maira*, Captain Owen, for Calcutta. The voyage to India was performed under peculiarly favorable circumstances. Fine weather, and, with a few exceptions, uninterrupted health, left him time for study. He applied himself with so much diligence to the Hindostanee language, that before reaching the place of his destination he could read and translate with facility. The opportunities, too, afforded him for preaching, were embraced; and there is reason to believe that these, together with his consistent example and private friendly exhortations, were not in vain. In the course of the voyage a week was spent at Cape Town; in making for which the vessel was exposed to considerable danger. Immediately on landing at Cape Town, Mr. and Mrs. Parsons proceeded to the Mission House, in Church Square: but they did not have the pleasure of meeting Dr. and Mrs. Phillip, who were then visiting the stations in the interior. On the 23d February, 1839,

Mr. and Mrs. Parsons reached the termination of their long voyage, and were cordially welcomed by the missionaries.

It was always expected by Mr. Parsons that Monghyr would be the station he was to occupy; but just before his arrival, death and illness had made such havoc in the Mission family, that it was determined for the present to detain him in Calcutta, to assist the brethren in their labors. In a month after Mr. Parsons's arrival in Calcutta, he was seized with a dangerous illness, the issue of which was, for some hours, doubtful. During the whole period he was perfectly tranquil. When asked if he felt no regret in the prospect of being so soon removed from his work on earth, and at being separated from his companion whom he so tenderly loved, his reply was: "The love of Christ seems to have swallowed up every other love. My will is lost in his will, I can only think of him." When raised up he mentioned that at the time at which he was seized, he was engaged in meditating on the words, "Behold the Lamb of God, which taketh away the sin of the world," with the view of preaching from them on the following Sabbath; and, that during the whole time of his severe suffering, the words were present to his mind, supporting and cheering him.

His labors in Calcutta were most abundant. On the Sabbaths he preached in English, alternately with Dr. Yates, in the Circular Road Chapel; and observing that a majority of the congregation consisted of young persons, he delivered to them a series of sermons on the pleasures and advantages of a life devoted to God, illustrated by examples from scripture of youthful excellence; and also showed the miseries of an opposite course, by instances from the same book, of youthful depravity. The addresses were heard with the deepest attention. Eternity alone will disclose the effect produced upon those for whom they were intended. Some, however, in more advanced life, were evidently stirred up by them, to greater diligence and prayerfulness, in their Christian course. Accustomed to follow up his pulpit labors with fervent and importunate prayer, and expecting an immediate blessing, he was sometimes much depressed when success did not appear. Speaking of this he said, "The delay of the blessing is for my profit. Perhaps if God were to show me the fruit of my labors, it might engender spiritual pride. But it is my happiness to know that not one effort is lost. Eternity will disclose results beyond our hopes. And it is not by our success, but by our motives and intentions, we shall be judged at the last day."

In the Christian institution at Entally, he rendered efficient assistance by undertaking the theological department,—meeting the students twice



every week, and sparing no pains for their benefit,—though, at the same time he was suffering great bodily weakness. In addition to these labors (all of which were attended to, in connexion with his studying more perfectly the native language,) he unitedly with Shujáat Ali, a native preacher, commenced a weekly meeting for the benefit of the Roman Catholics of Calcutta, whose priests were, at this time, more than usually active. Many attended, and it is believed good was done. He wrote also and published in a Calcutta periodical, for the benefit of the more cultivated and thinking of that community, three able letters, “On the sufficiency of the Scriptures.” The reader will not wonder, that, amidst all these labors,—labors conducted in a climate so adverse to the European constitution,—the health of Mr. Parsons should suffer. In the month of July of this year—the year of his arrival,—he again fell ill. His medical attendant judging that not only was Mr. Parsons himself in fault in laboring so much, but that the climate of Bengal did not agree with his constitution, advised a cessation from all public engagements for at least two months, and as soon as the weather permitted, a removal to another part of the country. With the former of these he was not disposed to comply. Scarcely had he recovered when he was found working as before. He remarked, “This affliction has taught me very forcibly the folly of my presuming on length of days. I feel persuaded my time will be short. I cannot lie by with the hope of gathering more strength. The little strength which God graciously bestows, I must employ for him. It is only as I work I live; and the time will soon be here, when I must cease altogether.”

As it did appear that his medical attendant was right in judging that a removal from Bengal was necessary, his missionary brethren concurred in the opinion. They were sorry to part with him; but seeing the necessity of the case, and anxious that so valuable a life should be preserved, they unanimously consented to his removal. As Monghyr, a small city in the province of Behar, beyond the limits of Bengal, had been originally assigned to him by the society; and as the climate there was somewhat different from that of Calcutta, and as this had formerly been the scene of the labors of a much-loved cousin, and the place of her sepulchre; and particularly, as the missionary there had long been laboring under the jungle fever, and would, in all probability, soon have to return home,—he determined on going thither. Indeed, he felt pleased at going. The voice that had said to him, in reference to Calcutta, “Tarry ye here,” now bidding him “arise and depart,” was a voice he loved to hear and loved to obey. In addition to all this, the Calcutta brethren having received an accession to their strength, by the

arrival of Mr. W. H. Pearce and others, Mr. Parsons could now be better spared than before.

Every thing thus conspiring to make his way plain, he began to prepare for his journey. But before removing, anticipating the removal to England of Mr. Leslie, the missionary then residing at Monghyr, and knowing that the station required the presence of more than one laborer, he, in conjunction with Mr. W. H. Pearce, addressed the home committee, requesting that if his brother, Mr. John Parsons, (who had been for some time engaged in preaching, chiefly in the villages) should be deemed suitable, he might be sent to join him at Monghyr.

On the 26th October, Mr. Parsons left Calcutta for Monghyr by water. The change of scene, together with the bracing air of the river Ganges, induced to a considerable degree renewed health. Having studied with great diligence and success the Hindoostanee language, he was now enabled to make use of his attainments. It is the custom, when journeying on the river, always to stop at sunset for the night: and then the travellers are in the habit of getting out of their boats, and strolling about on the banks till dark. His walks he made subservient to the grand object of his life. As he wandered about, he generally carried with him a few tracts, and portions of the word of God, in the native language. These he endeavored to disperse among the passers-by, or among the groups of people frequently met with, at such times, on the sides of the Ganges,—always accompanying his gift with a few words, as he was able, of expostulation or instruction.

Mr. Parsons' progress in the language was such, that in about a month after his arrival in Monghyr, he commenced publicly addressing the little congregation of native Christians and others, that had been gathered out from amongst the heathen at that place. They were astonished and glad at his proficiency; and it is believed, heard him with attention and profit. His prayer, that he might "speedily acquire the Hindoostanee language," was most signally answered. To the little native flock at Monghyr, it seemed almost like inspiration. After this, his first sermon, an excellent native female was asked if she understood him well. "Oh!" she exclaimed with tears, "we not only understood, but felt it; every word came home." Another remarked, "How grateful we ought to be that God has *taught* Mr. Parsons our language already." A young native who was training for the ministry, observed, "His pronunciation is so natural, and his language so correct, that one would suppose it was a moonshee speaking." Thus did the Lord honor the faith and confidence of his servant, by enabling him to speak in a strange tongue, and amongst a strange people, at an unusually early period of his missionary career, the words of eternal life. The follow-

ing letter from Mr. Parsons we insert, as it gives an accurate idea of the extent and kind of labor which had to be performed at Moughyr. "It may be superfluous to observe, that at some stations the labor is greater and more diversified. In the greater number of instances there are native day schools to superintend, and in all instances, particularly in those places where there are no printing presses or translations to be made, &c., the missionary frequently attends in the streets and market places, in order to converse with and preach to the natives. And not only this, when what is called the cold season in India comes round (a period of from three to four months), excursions are made into all the region round about. Sometimes the missionary is absent for several weeks at a time; and it not unfrequently happens that during the whole of this period he never sees a white face, nor hears a word of his native language. The journeys, too, unless when a river lies in his course, and then the missionary generally goes by boat, are frequently performed on foot. The plan often pursued is the following: a common country cart is hired—the article is as rude in its construction as it can well be; and is drawn by two bullocks, attended by their owner or his servant. On this vehicle the missionary puts a small tent, a light cot on which to sleep, a box of gospels, tracts, &c., another box, containing provisions, kettles, &c., a seat, and a few other things, such as he may require. As he rarely goes out without being accompanied by one or more native Christians, their bedding, cooking utensils, and food, are also put on the cart. The whole being ready, away they start, walking alongside of the bullocks. They generally set out with the intention of visiting some large city, or attending some fair or place of religious resort, where a vast body of people may be assembled from different parts of the country. As they proceed, as many of the villages as possible by the way are entered into, the inhabitants called together, addressed, and books given to those who can read. When night comes on, the cart is stopped (generally close to some village, where water is to be found) the tent is taken off and erected, the bullocks fed and tied up under an adjoining tree, the supper of the company cooked and eaten, worship in the native language performed, conversations held with the villagers, who usually come out to see the travellers, and when all is over, black men and white men creep into their little gipsy tent, and sleep as well as the musquitoes with their bites and buzzing, and the jackals with their howlings, will allow them. The next morning, generally by break of day, the tent is struck, the cart laden, and all renew their march. About nine or ten o'clock there is a halt under some tree, a fire of wood kindled, a meal cooked and eaten, and then they go on as before. As for dinner, *that* is generally out of the

question : indeed, it not unfrequently happens that the missionary does not see or taste animal food during the whole of his journey,—his only subsistence being rice, tea, bread, and salt butter, and a little fruit now and then. When they have reached the place for which they have set out, they erect their tent in as convenient a spot as they can find, and spend days in going up and down the city, or through the fair or religious assemblage, stopping at different points to address the people, to converse with them and give them books. Having done this, they generally return by another route, (if one can be found,) for the sake of visiting fresh villages and places. In this way some missionaries have been known to walk several hundred miles in the course of one cold season. Though the labor is certainly great, and the disagreeables not a few, yet the missionary is generally happy amidst it all. He feels that he is then doing something : and who does not know that labor in the cause of Christ always brings its own reward with it, in the happiness of mind possessed by the laborer.”

The education of the young had always seemed to Mr. Parsons exceedingly important ; and indeed, had always been a favorite employment with him. Accordingly, as soon as he was fairly settled down at Monghyr, he began to gather around him a group of native children, chiefly destitute orphans, whom, with the aid of Christian friends in England, he supported entirely at his own home. Whilst his partner undertook the general superintendence of these children, and spent a great portion of her time in their instruction, he himself was accustomed to spend two, and sometimes three hours daily, in conversing with them over the simple stories of the Bible, first reading to them, next questioning them on what was read ; and, last of all, applying to their hearts and consciences the lessons the narrative might contain. He composed also for them a set of hymns, adapted to their understandings, which he not only taught them to repeat, but to sing. In every way he tried to instruct them : and as he esteemed it of the greatest importance to his object to gain their affections, he often united with them in their little gambols and amusements.

It was certainly delightful to see a man of his attainments thus condescending to little children ; but the path which was marked out for him he esteemed the path of duty, and was pleased to tread in it. And he was not without his reward. Though not permitted to remain with his orphan family much more than six months, he had, in this time, the satisfaction of gathering some of the fruits of his labor. One little sickly boy, who, with great precocity of intellect, had a most proud and violent temper, cost Mr. Parsons, for a season, much anxiety. Often would he say, “ That dear child’s life hangs on a feeble thread :



and his knowledge, if it be not saving knowledge, will only increase his condemnation." But this anxiety was made to give way to feelings of a very different description. His kind instructor had very soon the happiness of seeing this little one a mourner for sin,—mourning that he was so unfit to die,—so unfit to go to heaven. Then it was that the following conversation took place: "You know who can make you fit?" "Yes, Jesus Christ can." "How do you know this?" "He has said in his holy book, 'Suffer little children to come unto me, and forbid them not.'" "And how must you go to him?" "By prayer." "Well then, you have only to go every day, go constantly, and don't cease to pray till he has made you fit for heaven." It is believed that from this time the child did pray. His temper underwent an entire change: he lived in love and peace with those about him. Two months, however, had scarcely elapsed, when it pleased God to remove this interesting Hindoo boy into another world. Who can doubt that it was into his presence who said, "Of such is the kingdom of heaven!"

Mr. Parsons was also in the daily habit of assembling, in the morning, the native Christians who resided nearest his dwelling, for the purpose of uniting with them in family worship; and this he did, by not only reading the scriptures and praying with them, but by addresses to them, and to all others who might happen to be present. Twice every week too, assisted by the native preacher, he collected as many people as he could from the surrounding neighbourhood, and endeavored to point out to them the errors of their own systems, and to direct them to the Lamb of God. In addition to this, he preached once every Sabbath, in English, to a small congregation of Europeans at the station,—had a Bible class every Tuesday evening,—preached every alternate Wednesday evening,—attended the Hindoostanee worship in the chapel every Thursday afternoon,—gave an address at a prayer-meeting every Friday evening,—another address at a similar meeting every alternate Saturday evening,—taught a Sabbath-school every alternate Sabbath, and the other Sabbath attended at the Hindoostanee chapel,—and every alternate Monday afternoon gave an address, in Hindoostanee, to the members of the native church. Besides all this, he was, at every spare moment, prosecuting his studies in the Oordoo and Hindustanee languages.

This, we have no doubt, will be considered labor enough for a man of the strongest constitution; what, then, must it have been for a man of such a delicate frame as Mr. Parsons? Several times during the first months of this year (1840), he was laid aside for days together. One of these times was at the very period at which his friend, Mr. Pearce,

was carried off by cholera. This greatly affected him ; as soon as he heard of it, he said, " This speaks, in powerful accents, to me, saying, ' Whatsoever thy hand findeth to do, do it with all thy might.' "

Having whilst in his native land, been usually more benefitted by connected expositions of scripture, than by sermons on detached passages, he commenced, chiefly for the benefit of the people to whom he ministered, preparing an expository course on the Epistle to the Colossians. In these preparations he spent a portion of every day. The exercise had the most delightful effect on his own mind. Often would he exclaim, " If I am never to deliver these discourses to others, I am abundantly blessed in the light and joy which are daily poured into my own bosom."

We now come to the closing scenes of the eventful and interesting history of our youthful friend. Before he was laid aside with that sickness which terminated his life, it had become too apparent, though he himself would not admit the fact, that his strength was gradually giving way. But no persuasions could induce him to relax his efforts ; on the contrary, he became increasingly active, literally giving himself no rest. The period, however, of his labors was drawing to a close. On the 14th of July, 1840, (his twenty-eighth year,) he became seriously ill. Indeed for several days previous to this, he had been struggling against increasing weakness, unwilling to think himself sick.

On the day on which he first became seriously ill, he was preparing to meet his Bible class. He was intreated to postpone the meeting, but he said, " No ; whilst I am able to speak, I cannot be silent. I feel there is much to be done, and the time is very, very short." He met the class, conducted it as usual, and concluded with the most fervent prayer. His countenance, flushed with fever, plainly indicated his bodily suffering. He retired immediately afterwards to his room, and sunk exhausted on a couch. His head was distracted with pain, which continued, with little intermission, for nearly three weeks. There was no delirium. He was perfectly calm and collected, and expressed his firm belief that his present sickness would terminate in death. He was continually offering ejaculatory prayer, that God would not permit him to dishonor him in his paroxysms of suffering. Sometimes he said, " O Lord, show mercy—pity thy poor weak worm—if it be possible, if it be best for me, remove my pain ; yet not as I will, but as thou wilt. Yet, O grant me patience—patience to bear all thy will. Let patience have her perfect work, that I may be perfected through suffering."

On the Sabbath, July 26th, he took up the little book, " Clarke's Promises," and remained for sometime apparently in sweet meditation.

He then said, "Though I am very weak, unable to read, unable to collect my thoughts to pray, I find unspeakable comfort in this: 'Ye are complete in Him,' perfect in Him. The Saviour takes me, all weak as I am, and makes me perfect in himself. There I can rest: he answers all demands. O what mercy, what rich abounding mercy!" The acute pains in the head in a measure subsided, but they were followed by more alarming symptoms, which showed that the seat of the disease was in the lungs. This caused no alarm in his mind; he could still calmly rest in the Saviour's hands. He was uniformly cheerful; and endeavored constantly to allay the anxiety of his wife, and to encourage her confidence in God. The pain having ceased, he once more enjoyed refreshing sleep. This was cause for lively gratitude. He always awoke with the voice of praise on his lips. One morning he said, "I never knew the worth of sleep till now; and why?—because I never knew what it was to be deprived of it. I have lain down at night, and arisen in the morning, insensible to the greatness of the blessing bestowed. But now I feel the new life it gives—the ease—the refreshment. Were I asked *now* what I considered the greatest bliss of heaven, I should reply; 'There shall be no more pain.'"

About the middle of August he revived considerably, and the medical attendant recommended change of scene and entire rest; for notwithstanding his extreme debility (being obliged to be carried in a chair from one room to another), he would not cease from his beloved work of teaching the little orphans. Just about this time, Mr. Parsons, receiving an invitation from a friend at Bhaugulpore to take up his abode at his house for a time, the invitation was accepted, and he took his departure from Monghyr, never to return. The air of the river, during the short voyage of a few hours, considerably revived him, so much so, that he was enabled to preach to a large congregation on the Sabbath morning. He was evidently laboring under weakness, and spoke slowly and with difficulty, yet with earnestness and fervour. The effort was attended with ill effects; nevertheless he again on the 14th of September, stood up to deliver the gospel message. The entire service occupied but twenty minutes; yet, at its close he was so much exhausted, that it was with difficulty he reached his room, where, falling back on a seat, he exclaimed, "I find it is of no use, I did not think I was so very weak; I must give up and leave myself in God's hands." The following day the doctor emphatically said, "No more preaching." He continued for some time under the influence of great weakness. The cough was very troublesome, so much so, that he could no longer enjoy the luxury of resting his weary languid frame on a couch; but night

sleep in a sitting posture on a chair. Yet no complaint escaped him. The song of cheerful gratitude alone was heard. Those who enjoyed the privilege of communion with him regarded him with wonder, and admired the rich bestowment of heavenly grace and wisdom which adorned his character. In his society they lingered, as with one who "communed less with earth than with heaven;" and they left him with regret.

With the opening of the cold weather, the friends of the invalid had strong hopes of his recovery, but they were transitory; on the 22d of October symptoms of increasing debility appeared. Change of air was again advised. He proposed to go to Calcutta. His conversation became daily increasingly spiritual. The word of God was now the only book that could satisfy his enlarged spirit. It was constantly near him. He drank deeply from that pure fountain; and it gave him a distaste for all the lesser streams. His views of divine truth were singularly clear. He one day said, "God has poured a flood of light into my mind, dispersing every mist. Many passages that were obscure, now appear in noon-day brightness."

On his arrival in Calcutta, on the 12th November, he felt somewhat revived. It had been determined that he should leave for England by the first opportunity, to see if a sea voyage would restore him, but a sudden change occurred on the following day, and he was removed from this world. On that morning he arose early, and dressed without assistance; and before leaving his room, he wrote a note to his beloved Sujáat Ali, an aged native preacher, requesting that he would come and see him. In the course of the morning almost all the Mission circle called. The changes which sickness, removals, and deaths, had made in that little society in the short space of one year, deeply affected his tender spirit, and made the prospect of leaving India distressing to him. Yet his confidence was in a faithful God,—his anchor fixed on the Rock of ages,—and he could still say, 'It is the Lord: let him do what seemeth him good.' It was suggested that God might permit him to do much in his own native land for this country. He replied, "True; and oh, if permitted to lift up my voice in England, shall I not plead for India? Yet rather would I have led a dying life here, and done but half my work, than have returned; but it is death to me to stay." The greater part of the day was spent by him in reading the word of God and in silent meditation. In the afternoon, with Mrs. Pearce and his beloved partner, he walked for some time in the verandah, and engaged in conversation with great cheerfulness. Towards evening Dr. Yates called to see him; he was the only one absent in the morning. Mr. Parsons thus saluted him, "Brother Yates, I cannot



say I am glad to see you ; had this been Monghyr instead of Calcutta, I should have been very glad." In the course of the evening many subjects of importance connected with the Mission were introduced, and discussed with deep interest. Soon after tea, the Bible was placed on the table. Dr. Yates read the 116th Psalm, and then offered up a most solemn prayer, solemn as if kneeling beside the dying couch of his suffering brother. It embodied what had truly been his experience. As the frail tenement had daily weakened, the soul had been growing in strength and holy meetness for heaven. His course had been increasingly bright, and he was just about to emerge into the full glory of the upper and better world. He retired to his room. For some time he was silent, as if in deep meditation. At length he said, "What a beautiful prayer ! how consolatory ! how much I enjoyed it. 'Precious in the sight of the Lord is the death of his saints.' In what a happy frame brother Yates appeared. He stands amidst it all. Those who are left [referring to the elder missionaries] seem like bearers, who have carried their burden a long distance, and now none can be found to take it on. All are weak or falling." He seemed to feel acutely the afflictions that had come upon the Mission. His prayers, ever deep and fervent, were this evening, agonizing. His delicate frame trembled as he poured out his soul before God. When he ceased, his countenance was expressive of calm delight and heavenly repose. As the face of Moses shone when he descended from the mount of communion, so did the face of this almost spiritualized being, beam with the delight of heaven. He had cast the burden of his care on God ; and no cloud of anxiety should ever again overshadow that tranquil spirit. He sat down on a couch, and slightly reclined against the pillows. When asked how he felt, he expressed himself "perfectly easy, perfectly happy." He appeared to doze. Soon after looking up he said, "How sweetly I've slept ! how sweetly I've slept !" Again he slumbered. His sleep was unusually calm. A placid smile was on his features. This sleep continued nearly two hours, when it was interrupted by the cough, which came on with great violence, and occasioned the rupture of a blood-vessel. Observing the intense anxiety of Mrs. Parsons, he said, with uncommon energy, "I am not afraid ;—I am not afraid." His eyes instantly closed. He spoke no more. He had fallen asleep in the arms of the Saviour ; calmly and quietly, without a sigh, was the ransomed spirit conveyed from its frail earthly tenement 'to the house not made with hands, eternal in the heavens,' there to mingle with the angels and spirits of the just, before the throne, in their song of praise, and to go no more out for ever. "O death, where is thy sting ? O grave, where is thy victory ?" Mr. Parsons was in the 28th year of his age.

## VATHANAYAKUM.

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VATHANAYAKUM was the first convert to christianity, after the commencement of the London Missionary Society's station at Coimbatore, at which time he was a very zealous heathen, and well versed in the Hindoo shasters, &c. He was recommended for a schoolmaster by the most learned man of the town, as being well qualified for that office. But so great was his devotion to the false system of Pantheism, that he would not consent to teach a school without being allowed to have one day in the week, for the observance of the required ceremonies, fasting, ablutions, &c.

There being no house for the missionary on his arrival, he erected a thatched cottage for himself and family near the school-room in which he (Vathanayakum, whose heathen name was Icanien) taught; and he was invited to enter it to hear the gospel, which was statedly preached in his own language; but he declined. However, after some time, seeing others attend, he one day came in, apparently wishing to be unobserved, and heard for the first time the doctrines of Revelation, but evidently with no desire to be taught, being in his own estimation wise enough. He repeatedly attended, and on one Sunday morning seemed to hear with great attention: a tear was seen on his cheek, though an evident endeavor was made to suppress it. From that time he became a regular hearer, and even brought his little son with him.

Shortly after, there was a celebrated heathen festival, at which he did not attend; and, upon the missionary entering his school and enquiring the cause of his absence, he exclaimed, "Oh Sir, I have for ever done with such things." Those who have experienced such cases need not to be told that the heart was too full to inquire more, or even to answer at that time.

When his wife and family found him determined upon embracing christianity, they greatly annoyed him in various ways, and threatened to leave him. This tried him much, for he was an exemplary husband and father, and, as most Hindoos are, particularly fond of his children: to remove these from him appeared one of the worst evils that could befall him; and, in the midst of these struggles of natural affection, he laid the whole case before the missionary, who briefly asked him what was his own determination in the affair. He answered with firmness, "I shall cleave to Christ, let the consequences be what they may." He was then exhorted and admonished not to trust in his own strength, and comforted with the promises of the gospel; but, at

that time, there being no organized Christian congregation to sympathise with and encourage him, he bore the burden alone. As the threats of his family were not put in practice, he became more comfortable; and the perturbation of his mind subsiding, he appeared as one indeed taught by the Divine Spirit; his progress in divine knowledge, under the daily instruction he received, was surprising.

After eight months' probation, and at his repeated request, he was baptized, and shortly after appointed a reader. His faith and love were clearly manifested by his zeal for Christ and the good of souls: he travelled much, and was greatly respected by all classes, and the last great day alone will bear witness of his service in the great cause in which he was for upwards of fifteen years engaged, and during which time not a complaint of any sort was brought against him. During the missionary's visits to the towns and villages of the province, he supplied his place at the head or home station, always with his most perfect approbation.

Nine days before his death (October, 1846), he returned home from addressing the people in the town, and complained of being unwell; but nothing serious was apprehended. With cheerfulness he took the medicines and nourishment provided for him, at the same time distinctly stating that the means would not be of any use, for he was fully convinced he was "going to his heavenly Father's house." He had no pain, and even walked about the house, within an hour of his death, exhorting all around him to attend to the salvation of their souls; then lying down, he quietly breathed his soul into the hands of that Redeemer he loved and followed, to the last period of his existence on earth.

## LOUISA MUNDY.

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WE have no materials as to Louisa White's parentage and infancy, further than that her birth-day was on the 9th of May. She was not in her youthful days privileged to sit under an evangelical ministry. She nevertheless appears to have had, even under these unfavorable circumstances, some deep impressions regarding the value of the soul and the solemnities of the eternal world; and long before her judgment was enlightened to understand the doctrines of the gospel, her heart was touched with a deep sense of its moral power.

Although she was then a stranger to the grace of "Him of whom Moses in the law and the prophets did write," Jesus, the sinner's friend and Saviour, yet she made conscience of prayer. She read the Scriptures, and frequently found a secret pleasure in these exercises, which she could never derive from any of the vain and empty pursuits of earth. But when she was brought under the sound of the blessed gospel—when God's great system of redeeming mercy to guilty men, with all its radiant glories, was unfolded to her view, her character speedily received a new impression, and the truth as it is in Jesus excited a new, a hallowed, and transforming influence upon her affections. She was no sooner brought under the power of evangelical principles, than she perceived that the chief design of the gospel was not to repair the breaches which sin had made in the moral constitution of fallen man, but to break down and reconstruct the whole upon a new and a divinely constituted basis; to make the once guilty sinner a new creature in Christ Jesus, and to bring every thought into subjection to the obedience of faith. Acting therefore under the influence of these convictions, she at once made a full and an unreserved surrender of herself to Him who loved the church, and who gave himself for it.

To instruct the rising generation was one of her constant and delightful occupations wherever she went; at this period of her life she was seldom stationary many months together. The God of Providence had so ordered her temporal affairs, that she could, much to the gratification of her friends, and without any inconvenience to herself, visit them by turns; spending a few months with each as circumstances might direct. Wherever she moved she appeared as an angel of mercy, bringing blessings in her train, by assisting in the various schools which existed in the neighbourhood she visited; by collecting for the Bible and Tract Societies, and other Benevolent Institutions, and by distributing tracts to the cottagers, and also by aiding the suffering and sick, in their temporal circumstances.



It was in the month of July 1830, that the subject of Christian Missions first demanded her attention, and the question whether she could give herself to the Lord in this department of his vineyard became the object of her serious consideration. These points originated in her acquaintance with the Rev. Mr. Mundy, then on a missionary tour through Norfolk, who had brought to her notice the Bengal Mission as a field, which would furnish her with a wide sphere of labor, on which to expend her benevolent energies. She was not long in deciding, though the proposal had taken her quite by surprise.

The question as to her future labors having been finally disposed of, and India having become the chosen field; she at once began that course of study which she considered necessary to fit her for the competent discharge of the interesting duties to which she was looking forward. She soon acquired the Bengalee character, and was able both to read and to write it with tolerable ease.

In the commencement of 1832 she was united in marriage with the Rev. Geo. Mundy, a missionary of the London Society's Mission, and in April of the same year, they both took leave of all dear to them in England, and embarked on board the *Duke of Northumberland* for Calcutta. The voyage was rapid, the passengers friendly and polite, service was held every Sabbath, at which Mr. Mundy officiated, and tracts were distributed and readily received by the crew. On the 17th of November, the vessel arrived at her port, and the missionaries set their feet on heathen land: their station was Chinsurah, situated about 30 miles to the north of Calcutta on the banks of the Hooghly.

Mrs. Mundy now entered upon her missionary engagements with zeal. Her first object was to collect together a school of native female children, which after a little effort she succeeded in accomplishing. She also obtained a flourishing Sabbath-school of European children from the Barracks. She gave instruction twice a week to a class of Hindoo youth in the English language, chiefly with a view of leading them to Christ, and she reconstructed the female department of the female Portuguese school, which she also removed to her own house, in order that she might have it constantly under her own eye. She likewise pursued, as circumstances permitted, her studies in the languages, entered into an extensive correspondence with friends at home, on the subject of Christian Missions, and assisted her husband, by copying for the press the whole of a work, which he then published in two volumes, entitled "Christianity and Hindooism Contrasted, or a Comparative View of the evidence by which the respective claims to divine authority of the Bible and the Hindoo shasters are supported."

Two years' experience having given her an insight into some of the difficulties connected with missionary labor, she was then enabled to form an idea as to the department in which she had the chief prospect of accomplishing some permanent good, and where, under God, her efforts were the most likely to be followed by blessings of a spiritual character. After mature deliberation and much prayer, she concluded that her labors amongst the Portuguese population of Chinsurah, appeared likely to be attended by more direct and immediate spiritual results, than any other in which she could engage. Whilst therefore her efforts in the other departments of the Mission were still continued, she came to the conclusion, to give to the Portuguese girls her chief, and in short, her almost undivided attention.

It may be necessary here to remark for the information of some of our readers, that Chinsurah, Hooghly and Bandel are contiguous to each other. In this neighborhood the first emigrants from Portugal settled more than two centuries ago. The present Portuguese inhabitants of these places are a mixed race, the descendants of the original and various subsequent settlers. A few of them are comparatively respectable, but others are sunk almost to a level with the heathen, and have, it is to be feared, in various instances learned many of their vices and habits; whilst as it respects mental cultivation, they are in some respects positively below them. They have long been a neglected race, no man caring for their souls; and it was in this state of spiritual destitution that Mrs. Mundy found them, when she commenced her benevolent exertions for their benefit.

She began her school with only four pupils, and after more than a year's incessant labor, she could not number above sixteen; at that number it stood for some months, notwithstanding all her efforts to increase it, so that for a time she almost despaired of further success. The parents of these children, being nearly all Roman Catholics, and many of them extremely ignorant, were naturally averse to send their children to a Protestant missionary school. Their prejudices on this point were in fact decidedly greater than those of the heathen, and she found it much more easy at the commencement of her labors to collect pupils from amongst the Hindoos, than she did from amongst them.

Mrs. Mundy's school amongst the Portuguese population of Chinsurah, gradually acquired celebrity, and overcame prejudice. Her unwearied efforts, her kindness to the children, their attachment to her, and the benefits which they derived from her instructions, soon became evident to their parents; and in the course of another year, the number of her pupils was doubled, and when the infant school was added to

the former, she could look upon nearly eighty young immortals daily greeting her with their cheerful smiles.

Mrs. Mundy continued in the enjoyment of tolerable health during ten years of her residence at Chinsurah; but on the appearance of the hot weather of 1842, she experienced a failure of strength; still there was no serious indisposition before the month of April, nor was there anything which indicated danger, till near the end of May. Early in June, her symptoms increasing, preparations began to be made for Mr. and Mrs. Mundy to revisit England; but again an improvement taking place, the idea of a voyage was abandoned.

Early in the morning of July 5th, she still thought herself better, but after breakfast it was evident both to herself and to others, that such was not the case. She suffered much throughout this day, and had a distressing night. On the following day, there was apparently some improvement. On the 7th (the day on which she died) she still appeared easier, and said she was better. Towards ten o'clock, however, symptoms of the most unfavorable and alarming character became increasingly apparent. Her speech and her hearing began to fail, and there was a marked insensibility to external objects, accompanied by slight internal convulsions, which sufficiently indicated that death was rapidly approaching. She herself thought that she would recover, but in case she should not, she expressed her willingness to "bow with submission to the will of God."

Her mind was affected, and her judgment in a great measure gone at this time, on all ordinary topics, but on subjects of a spiritual nature she answered with the greatest readiness, and frequently during the day, she indulged in speaking on this theme as her strength would allow. Regarding her schools she said, "The Lord will provide." To the native Christians, and others who stood weeping around her couch, she spoke some soothing words as she could, and she appeared to dwell with peculiar emphasis on the words of Dr. Watts—"O the sweet wonders of that cross!"—several times she said to herself, "Happy, happy"—and again "Happy people, happy people."—"Who, my dear wife," said her husband, "are the happy people of whom you speak?" "God's people," she replied, "they are happy."

The delightful and evidently happy state of her mind was, however, more evinced by her countenance, her placidity, her smiles, and her sweet manner of speaking, than by the words which she uttered. The glory of the celestial world seemed even then to have dawned upon her, and whilst her friends around were all weeping, no tear fell from her eye—no expression either of sorrow or of fear escaped from her lips: she was emphatically filled with all "joy and peace in believing."

Soon after one o'clock her strength began rapidly to decline, attended with other signs of an unfavorable nature. From that time she mostly lay with her eyes shut, and in a state of partial torpor. Towards three o'clock the fever which she had but very slightly before, came on with great violence, and it was evident that she was sinking rapidly. Mr. Mundy wishing to hold a little more converse with her, asked her once more if she were happy. "Happy," she replied, "Oh yes, quite happy!" The only words that were intelligible in the last sentence, that she uttered on earth were "O Lord." At eight o'clock, July 7th, she gently breathed her redeemed, sanctified spirit into the hands of that compassionate Saviour, whom she ardently loved, and whom she had faithfully followed.



## JOHN CHRISTIAN STAHLSCHMIDT.

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JOHN CHRISTIAN STAHLSCHMIDT was born in the principality of Nassaor Siegen in Germany, in 1740. His disposition when young, was volatile, which caused him to be severely punished at school ; that, however, only hardened him ; his mother was pious, and never neglected to pray with her children both morning and evening ; his father was harsh in reproof, which only tended to make correction unavailing. Even when grown up, his father used to chastise him ; this stirred up angry and rebellious feelings instead of producing obedience. With the dawn of reason, curiosity was strongly developed in him ; he was excessively fond of company, though the love of knowledge checked in some measure this desire. Even at an early age the voice of the Saviour admonished him, showing him there was no rest but in religion ; the first particular religious impressions he experienced were from reading the History of Joseph, when a boy at school. When twelve years old, the admonition of his mother, respecting the progress Christ made in wisdom at that age, deeply affected him ; while he was attending Catechetical instruction preparatory to confirmation, strong convictions of sin seized his mind ; the preacher knew nothing experimentally of conversion and regeneration, yet his preaching earnestly upon them touched the heart of young Stahl Schmidt. In his fourteenth year he became by confirmation a member of the Reformed Church, and prepared himself for this solemn act with seriousness and contrition of heart. During the ceremony he prayed earnestly for the pardon of his sins, but found no peace. After that he soon relapsed into a life of vanity and gaiety, yet in the midst of his joviality, he often heard the voice of the good Shepherd warning him that without conversion there is no true peace, this often checked his mirth. Procrastination was his answer. In his seventeenth year he was deeply convinced of sin : so much so, that for several months he lived without any society and sought the Lord for peace. His parents thinking this state of mind was owing to lowness of spirits, persuaded him to enter again into a social and dissipated life ; this along with an attachment formed for a young lady, caused a declension from seriousness in his soul. He sought to escape from reflection by plunging into amusement and pleasure. Yet he often felt the unsatisfying nature of worldly enjoyments, and that in Christ alone was rest. At length in August, 1758, he was aroused from his revery, by a dream he had respecting the day of

judgment, which produced a powerful effect on his mind, though worldly pleasure kept his mind for some time in a state of irresolution ; he then became acquainted with a body of Pietists, who met among themselves for their improvement in devotional music and religious exercises ; by a conversation with one of them his soul was awakened to repentance, he was brought into deep distress and to the verge of despair ; feeling that he had sinned so grievously against mercy, his strength decayed so much that his appearance alarmed his parents, who thought he would become lunatic, and forbad him all intercourse with his Pietist friends ; still a ray of hope from Calvary shone on his soul ; in the depth of his distress he saw no refuge but Christ, and at length peace and pardon came to his mind *instantaneously* ; he himself thus describes his sense of being justified. “ It was just as if a *flash of lightning* had shot through my soul, and suddenly and violently expelled all the adversaries, who had hitherto tormented and held me in such grievous bondage. It was, at the same time, accompanied with a feeling of pleasure and delight, and acted as a healing balm, strengthening and renovating all my powers, and placing me in a state of humble but indescribable rapture.” The first night after his gracious visitation he scarcely slept a moment, his heart was so filled with thankfulness and love ; the change in his temper and manner was evident even to his parents, who regarded it as deception and sectarianism. The clergyman of the parish was a mere moralist, yet he occasionally preached evangelical sermons, which were attended with profit.

Stahlschmidt spent much of his time under a variety of sufferings, but the love of Christ actuating his heart rendered every thing pleasant. His parents became exceedingly hostile to him, in consequence of his change of views. His father horse-whipped him because of his keeping the books of the Pietists and associating with them. He determined, therefore, as he was treated in this manner and denied liberty of conscience, to leave his father and mother and seek for subsistence elsewhere.

He left his father's house at night, and proceeded down the Rhine to Amsterdam, where he sought for employment, and the society of pious people, but did not succeed ; seeing no door of relief opened, he engaged himself as servant to the Captain of a Dutch East Indiaman ; among the whole of the crew, consisting of 300 persons, he could not find a single God-fearing individual. Hence he was led more to simple reliance on the Saviour and his grace. In June, 1760, he arrived at Batavia, after a six month's voyage. Many temptations to sin presented themselves there, but through divine grace, and the recollection of his previous conflicts, he was enabled to hold fast his integrity. After a stay of three weeks the vessel sailed for Canton. He was deeply

grieved there at observing the impediments thrown in the way of the Chinese, by the ungodly examples of Europeans. They touched at the Cape on their return, and arrived in Holland in July, 1761. He was enabled to retain his love to Christ during the voyage. He went in search of pious people, but found no one with whom he could converse in a familiar manner upon religion; he searched for employment, but could not obtain it. He was necessitated therefore to engage himself again on board an East Indiaman as a sailor, where his mind, like Lot's in Sodom, was distressed with the filthy conversation of the wicked. He could form no friendship with any one on board. A malignant fever broke out, which carried off a number of men; yet the survivors only plunged themselves into viler excesses. He arrived in Bengal, where he spent six months. The absurd and pitiful rites of the Hindoos, Chinese and other heathen nations, reconciled Stahl-schmidt again, in a great measure, to the outward Christian church; previously he had been a separatist, but observation of the degrading effects of idolatry convinced him of the value of even an outward profession of Christianity. When he arrived at Batavia, he was the only one remaining alive of his eight messmates, they had all fallen victims to licentiousness.

His leisure hours were spent in retirement and communion with God. The works of Thomas a Kempis proved very useful. He returned to Amsterdam in 1765, where letters awaited him from his father, inviting him home and promising him liberty of conscience. The visits of friends at home, and consequent dissipation, seriously impaired his spirituality of mind. But by meditation and retirement he regained his peace of mind. His soul increased in meekness and forbearance. When disposed to look with too censorious an eye upon the conduct of others, the words would occur to him, "What is that to thee? Follow thou me!" He lived near to the Redeemer. On Sundays, when the weather was fine, he frequently took a piece of bread in his pocket, went into the wood, and remained there the whole day; in exercises of love, adoration and contemplation of Christ's love, the hours passed sweetly and delightfully.

Many of the followers of Jacob Behmen were at this time in search of the philosopher's stone; Stahl-schmidt was preserved from the evils of such speculations, but he was tried with sore temptations, which made him live more by faith than by sense. He engaged in the ribbon and lace manufacture, but failed; he then resolved on proceeding to America; and he arrived in Philadelphia, and commenced his former business there, but failed. He was invited to become a preacher of the Dutch Reformed church. The invitation he accepted, and after a

year's study he preached his first sermon ; but he found it very difficult to commit his sermons to memory, as the custom then was. His ministerial duties were fulfilled satisfactorily. War breaking out between America and England, made him determine on proceeding to Germany. He arrived there in 1780. The next few years he spent in business : he then retired from worldly concerns, and closed his career in 1826. His latter years being devoted to instructing youths and translating missionary accounts from English into German.

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## THOMAS TROWT.

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THOMAS TROWT was born on the 8th of December, 1784, at Kingsbridge, a small market-town in the South of Devon, where his father carried on business as a shoemaker.

Like many others who have occupied important stations in the church of Christ, he was favored with early religious instruction; a circumstance to which he feelingly alludes, in a manuscript containing a brief account of his early days. "I have been blessed," he observes, "with what thousands never enjoyed—parents, who, in my infancy, prayed for me, and as I grew up, taught me to address petitions at a throne of grace. But with what hypocrisy were those expressions of prayer attended! I well remember that, when very young, I was ill in bed, and hearing a person coming up stairs with my mother, to see me, I began uttering prayerful expressions, that she might form a good opinion of me. At another time, after reading in Janeway's *Token for children*, an account of a child who got out of bed to pray, I undressed, went into bed, and came out again on the pretence of prayer. The next evening, I selected that part to read to my father, and when I had concluded it, said, 'I did so last night.'"

When about seven years old he was admitted into the Free School at Kingsbridge; whence, in October 1794, he was removed to the grammar school, where, however, but little attention was paid to his improvement. "A Latin grammar was the only book I had to learn," writes Mr. Trowt, "and our daily exercises consisted of little more than the declension of a noun, or the conjugation of a verb, written in the evening, and repeated at the morning school. However, as one of the trustees conceived favorably of me, after I had been there about fifteen months, he requested the master to furnish me with other books, and intimated an intention of sending me to some other seminary, in case my progress should equal his expectations. In consequence of this, I was placed in the same class with the boarders, in which we read, in succession, Eutropius, Cæsar, Ovid and Justin; learned a part of the Greek grammar; and by the close of 1797, had translated two or three short pieces from that language; when I left school, in the hope, which was not to be gratified, of commencing with Virgil after the vacation. During the recess, an apprentice of my father robbed him; another was wanted. My uncle was consulted on the occasion, and it was agreed, that—as many men had become eminent servants of Jesus Christ, the early part of whose lives had been employed in

labor; as worldly wisdom did not constitute a minister; as, if there was work for me to do, I should certainly be called to the performance of it; and as great advantages might result from my being able to earn my own subsistence—I should be employed in the business. My tutor was soon apprised of the determination. He disapproved it, but the decree was gone forth. I cheerfully submitted to the reasoning of my relations, and took my seat on the stool in my father's shop."

This sudden and total change in his daily avocation, rendered it impossible for Mr. Trowt to pursue those studies for which he had begun to acquire a relish, and in which he would doubtless have made rapid proficiency. But a change of a higher and more interesting nature awaited him. While he was assisting his father in his business, his mind was impressed with a new and lively sense of the importance of eternal things; the spirituality of the law of God arrested his attention, and his secret sins were set in order before him. Being naturally of a contemplative turn of mind, and having been excluded from vain and immoral associates, by the prudent care of his worthy parents, there were no externally vicious habits to deplore or to renounce; but he felt conscious of much secret iniquity, and was driven by his convictions, to that refuge set before him in the gospel.

In December, 1805, a train of circumstances occurred which led him to exchange an attention to his father's business for a residence with a draper in the same town, in the capacity of shopman. Here he continued nearly two years, to the satisfaction of his employer; and then, removing to Plymouth, entered into the service of Mr. William Prance, a most respectable linendraper in that town. Here he was surrounded by those who had penetration to discern his intellectual endowments, and whose conduct towards him was uniformly that of liberality and kindness. Though assiduously engaged through the day in the duties of his station, he yet redeemed time for reading and the acquisition of useful knowledge. The French language and mathematics are specified among those branches of study to which his attention was now successfully directed.

For some time after his coming to Plymouth, Mr. Trowt attended the ministry of Dr. Hawker. About the close of 1809, however, his own views of divine truth having undergone some alteration, he transferred his attendance to the New Tabernacle, then supplied by the Rev. Mr. Pinchback. He subsequently was induced to accompany Mr. Prance's family to the Baptist meeting in How's lane, where he afterwards became a regular attendant, and when the Rev. Mr. Dyer became its pastor, Mr. Trowt united himself to the church by baptism on the 29th of December, 1811.

He now began to show a lively interest in the prosperity of the church of which he was now a member, and exerted himself greatly in promoting its welfare. His partner (for previous to this he had been admitted into his master's business), being also engaged in an extensive manufactory in which a considerable number of children were employed, their destitute moral condition attracted his notice, and in the beginning of 1813, a Sunday-school was established, in connexion with How's lane meeting, principally by his influence and personal efforts. About the same time he was engaged in forming a penny-a-week society in aid of the Baptist Missions.

In the meanwhile, however, he was rapidly preparing for more important services in this great cause. He yearned to be employed in his heavenly Master's service in preaching the gospel to the heathen, and his feelings and desires at length became so intense that they could not be confined to his own bosom. He opened his mind to his pastor, who reminded him of the difficulties and discouragements connected with missionary labor, and urged him, perhaps from a principle of selfish affection, to consider whether he might not serve God acceptably in some sphere of labor at home. But nothing could divert him from his purpose; and at length, application was made to the Rev. Mr. Fuller respecting him; and he was received by the committee of the Baptist Society as a probationer in October, 1812.

After having settled his temporal affairs, he visited his parents and other friends at Kingsbridge, and in August, 1813, entered on his studies at Bristol, under the direction of Dr. Ryland and Mr. Page. Here his exemplary diligence, and deep and fervent piety, recommended him to the esteem of his tutors and the affection of his fellow-students. In the spring of 1814, Mr. Cambridge, of Bristol, a respectable member of the Society of Friends, being about to send a ship to the island of Java, (then under the British Government,) very generously offered the committee a free passage for a missionary. Though it was earlier than, under other circumstances, Mr. Trowt would have proceeded; yet, when the proposal was made, he did not hesitate to accept it, and immediately prepared to leave England.

On the 19th of April, 1814, he was designated to the work of a missionary, at the Pithay, and on the 27th, (having been previously married,) embarked with Mrs. Trowt on board the *Commerce*; the vessel did not leave Portsmouth before the 10th of May. Mr. Trowt was enabled to have divine worship regularly on board of his ship on the voyage, and made himself useful, not only among the crew of his own vessel, by distributing tracts and bibles, and conversing with the

captains were favorable to religion. On the 17th of September, the vessel came to anchor in Batavia roads.

On his arrival at Batavia he was kindly received by the Rev. W. Robinson, the Baptist missionary, and immediately set about making this his future home. But in less than two months, Mr. Trowt and Mr. Robinson, were attacked by fever, and for some time their lives were despaired of; but God restored them for further labor. On his recovery Mr. Trowt set himself diligently to the study of the Malay language, and by the beginning of 1815 was enabled to converse in it. He also, during the period of his stay at Batavia, preached as frequently as his health permitted, to the British soldiers then stationed there. A considerable number attended, and some appeared to be truly converted to God. Three were baptised by Mr. Trowt on the 9th of April.

On the 24th of the same month (April), he left by ship for Samarang, where he arrived on the 10th of May. Here he labored for two years, diligently preaching to the soldiers, and instructing the natives, both at Samarang and at Serandole. He endeavoured to establish a government college for the diffusion of knowledge among the Javanese, and made an application to Sir Stamford Raffles on the subject, but his illness, and the subsequent appointment of another governor, prevented the accomplishment of the object.

In August, 1816, finding his health, which had for some months been suffering seriously, so bad, Mr. and Mrs. Trowt were induced to remove to Salatiga, which had a colder climate. Finding, however, no benefit from his residence there, he returned to Samarang on the 24th of September, and again had recourse to medical treatment. For a few days the result seemed favorable; so that on the 16th of October he wrote to Mr. Robinson that his mind was brightening, and his appetite beginning to increase, and that he had reason to hope that God would again revive him.

But these hopes were all frustrated—for his disorder (dysentery) returned with violence in a few days afterwards, and by the 24th October had assumed a threatening appearance. On this day for the first time he was unable to get out of his bed. On the following morning the hand of death was upon him. Mrs. Trowt endeavoured several times to engage him in conversation, and particularly with reference to his situation, but all was in vain; the effects of an opiate he had received were such as to baffle all her efforts. In the afternoon Mr. and Mrs. Bruckner came to see him. He did not appear to notice their coming into the room, until Mr. B. inquired of him what the state of his mind was, as he appeared likely very soon to depart and to dwell



with his Saviour for ever; to which he replied, "Oh! that I were with Him! but I am not *quite* confident on that point; I have no other dependence than on the promises of God, and it is a severe trial to me that I cannot fix my mind on such subjects as it ought to be." These were his last words. Shortly after he dozed, and then fell asleep.

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## FUTIKA.

FUTIKA was born at a village named Mujgooree, in the district of Jessore, in Bengal. His father died when he was very young. He was by trade a weaver, and a strict idolater.

After the death of his father, Futika and his mother lived together. At this time Futika disregarded caste in secret, and, under the idea of cultivating universal love, used to eat with those of all castes who were of the same mind. Still, however, he worshipped Krishna, under the name of Huree. His mother received what is called an initiatory muntra\* from a brahmin as her gooroo, or spiritual guide; but another brahmin, some time after, came to Futika's house, and constrained him to take a muntra from him, contrary to the advice of his mother, who wished her son to receive the same spiritual teacher as herself. The words of this muntra, Futika never understood. Some time after this, his mother's gooroo came to their house, and flew into a dreadful rage because Futika had received the initiatory muntra from another gooroo. The whole family threw themselves at his feet in order to appease him, and Futika ran and hid himself; but nothing could pacify the enraged gooroo till Futika came, and throwing himself at his feet, promised to receive a muntra from him. Futika now took a second guardian deity, and a second gooroo, or spiritual teacher. After the gooroo was thus pacified, he rose and ate with them.

After this, a woman celebrated for sanctity gave Futika another muntra to repeat, and he became her disciple: this muntra consisted of certain words addressed to the earth, sun, air, and water. Next Futika was drawn among the followers of a man named Ram-doolala, and took another muntra, called the soloana (or perfect) muntra, for which he gave a rupee. The person who gave this muntra to Futika, told him, that by it he would be able to cure the most dreadful diseases, &c.

In this way poor Futika was carried away by different deceivers, finding nothing upon which he could rest for salvation, and getting daily proofs that all these people were only seeking their own profit by teaching lies, and that, while they pretended to teach others the way to heaven, they were themselves in the high road to destruction.

Futika more than once attended meetings of those who worship the female deities, at which meetings men and women secretly set up a woman as an object of worship, before whom a pan of liquor is placed,

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\* This incantation is repeated in silence as a sure means of salvation.

and a number of ceremonies performed. At length the persons present, both male and female, drink off a pot of spirits, each man becoming a Shiva (a god), and each woman a Doorga (a goddess), and conclude the meeting by actions which decency forbids to be mentioned. He also attended meetings of persons of different castes, followers of the god Krishna, where the worshippers, at the close of the ceremony, ate together, mixed in play indiscriminately, the men personating Krishna, and the women Radha, Krishna's principal mistress, and committed every abomination.

This forms a faint sketch of the *religious* life of a Hindoo idolater. In this state, a gospel tract, written by a converted native named Pitumbura, found Futika. He obtained this tract through a young man who was afterwards baptised. Futika also got another tract which was written by Mr. Ward.

At the time that Futika obtained these small tracts, a friendship had taken place betwixt him, Deep-chand, Kanaee, and Kanta, members of the church at Serampore. He used to call these persons, and his mother and sister, and make them sit down to hear these books. Bhanee, his sister, however, was averse to the thought of leaving her idols, and attended with much reluctance while poor Futika was reading about the Saviour of the world.

At length Futika, unable to wait any longer, determined to find out Serampore, where the persons lived who had given away these papers. He and Deep-chand left their village at the time the people were going to a great assembly of idolaters at Ugrudeep.

On their arrival at Serampore, nobody would give them the needful information; and they proceeded to Calcutta, having heard that a gentleman there was the person who distributed tracts in Bengalee. On coming to enquire at this gentleman's gate, his door-keeper turned them out of the yard. This was a sad disappointment, as they expected the persons who had proclaimed the love of Jesus Christ, would have taken them into their bosoms. Mortified and discouraged, they reluctantly returned to their village. Here they worked for some time to collect a little money, that they might make another attempt.

After some months Deep-chand got a situation in another part of the country. Futika saved a rupee and twelve annas, and Kanaee a rupee and four annas; but Kanta was unable to save any thing. At last, however, they left their home, and came to Serampore, enquiring where the New Shashtra was printed. The people of whom they enquired only abused them, asking them, if they were come to sell their caste—if they were perishing for want, &c. A brahmin whom they consulted before the door of the Mission-house did all he could to make them ashamed

and afraid. At length Kanaee and Kanta were almost persuaded to return, on which Futika reproved them for their cowardice, asking them whether they had not renounced their caste a hundred times in secret, and whether, in fact, they (Futika, Kanaee, and Kanta), though they had so often eaten together, were not of different castes! While they were disputing with this brahmin, Krishna-Prisada happened to be going out of the Mission-house, and asked what they were disputing about? On Futika's telling him, he with the utmost joy took them by the hands, brought them into the house, and fetched them something to eat, while another native convert fetched Futika a draught of water.

All this was new and wonderful to these enquirers, but Futika's mind was (he says), filled with the highest satisfaction. Indeed it is difficult to give, in the cold language of England, his own description of his state of mind both before he saw the missionaries, when meditating on his bed upon the love of Christ in giving himself for sinners, and after he had found them, and had sat down with them surrounded by the native converts. Futika and his two companions staid five days, and then went home, promising soon to return.

After some time, Futika returned, and after staying two months, was baptised, and returned home. He, however, soon returned again, bringing with him his friends Kanaee and Kanta, who were next baptised.

Futika's mind was now so taken up with the contents of the books he had with him, that he almost forgot to eat, and his neighbors in his own village began to ill-treat him. The neighboring brahmins and others went to the head-man of the village, complaining against Futika, that he had drawn Deep-chand, Kanaee and Kanta after him, and would, at this rate, draw away all the neighborhood; that these persons did not mind caste, and besides, there was something in the books they read, that unaccountably stole away the mind, and unfitted it for every thing. Futika's mother and sister were also against him. The head-man of the village hearing this, collected a number of loose fellows, who went to Futika's house while he was at prayer on the Sabbath-day, bound his hands, and dragged him into the road, treating him with the greatest rudeness. Futika's mother, sister and nephews were now in the utmost distress, thinking he would be murdered. His uncle went out to soften the mob, who, however, hissed at him, and asked him if he too was become Jesus Christ. They threw dirt, dust, &c. on Futika, daubed him all over with cow-dung, with which they stopped up his eyes, ears, &c. They then offered him deliverance, if he would promise to worship the gods like his forefathers, and forsake Jesus Christ. Futika entreated them to forbear asking him such ques-



and family were in an agony of distress, his mind was filled with the love of Christ, and delivered from every feeling either of shame or fear.

This loose rabble destroyed his Bengalee Testament and all the tracts in his house, and kept him tied up to the pillar of an idol temple for several hours. In the evening, when they were tired of ill-treating him, they promised to liberate him if he would give security that he would worship Christ no longer. Not giving this, one of them jokingly said, "I am his surety," and liberated him. Kanace and Kanta fled.

Futika next brought Deep-chand, and afterwards his own mother, to Serampore, where they were baptized.

At length the missionaries, wishing to place a native convert or two at Dinagepore, made an offer to Futika, who, after some days, consented to go. He first went to sell his little property at Panjee, and took leave of his sister, neighbors, &c. Mr. Ward, before his departure, reminded Futika of the importance of rescuing his sister and her children, if possible, from their state of moral death in idolatry. Hitherto Bhanee, his sister, had been obstinately opposed to the gospel; but her mother being at Serampore, and Futika and her two sons being now about to leave her, most likely for ever, she was greatly affected, and followed Futika, with other relations, out of the village, crying and wailing in the most moving manner. Futika turned about, and again addressed her on the way of salvation. She relented, and promised to go with him; on which Futika, full of joy, turned back to the village, where she arranged her affairs, and then came with her brother to Serampore.

While the sister continued at Serampore, and after her departure to Dinagepore, she continued without any appearance of a change of mind: but after she returned to Serampore, her mind became affected with her need of salvation, and an evident change took place in her whole conduct: she was at length baptized. After her baptism, her conduct manifested that her mind was changed; at length she was seized with dysentery, under which disease she lingered three or four months. During her illness, and especially in the latter part of her life, she gave the missionaries much satisfaction, although

"She linger'd shiv'ring on the brink,  
And fear'd to launch away."

However, a few days before her death, she seemed anxious to depart, and expressed her firm faith in Jesus Christ. She seemed very sensible of her own sinfulness, and was frequently calling upon the Saviour to forgive her sins and receive her to himself. One day she took hold of

Mr. Ward committed, or rather gave them to him. She died on the 11th of November, 1806.

Futika came down from Dinagepore with a disorder upon him, which was never removed, viz. an enlargement of the spleen accompanied by a slow fever. Sometimes he was rather better, but for many months before his death he lingered in much affliction; in all these months of trial, however, his mind never altered respecting the gospel, nor was his faith in Christ at all diminished; although this is a difficult attainment to a Hindoo, taught from his earliest infancy to consider every disease as a mark of the displeasure of the gods.

A little before the last heavy return of his affliction, he appeared considerably better. During this state of convalescence, he was very earnest for two or three days together, in his addresses to the brahmuns and others employed in the printing-office, warning them against their persevering to reject the gospel. This led Mr. Ward to conjecture, that Futika might probably be bearing his last testimony for God against these hardened idolaters. Such it proved, for in a day or two afterwards he was taken ill, and every one who saw him foretold his speedy dissolution.

At this time two persons, a man and a woman, were at the Bengalee school, seeking Christian instruction. One evening in particular, Futika, though his fever was then exceedingly violent, endeavoured with peculiar earnestness to bring them to believe in Christ. One of the native converts entreated Futika to spare himself, as his illness appeared to threaten his life: yet he could not be persuaded to desist from recommending the religion of Christ to his fellow-countrymen, notwithstanding at the moment he was almost burnt up with fever.

One of the missionaries one evening, when conducting the Bengalee prayer-meeting, asked Futika respecting the state of his mind. He expressed his unshaken confidence in Christ. On the evening before his death he sent for Mr. Ward, who went to him almost immediately, but found the symptoms of death upon him: Futika was cheerful however even in death. He was talking to his mother against worldly-mindedness, and urging her to be ready for death. Mr. Ward, unable to stay long, went home, and according to promise, returned between nine and ten o'clock the same night. At this time Futika was evidently worse: the rattling in his throat might be heard at a great distance. Yet in this situation this dying convert began a brief history of the goodness of God toward him, both in his conversion and after that time. He set out with the arrival of the missionaries, and went on to his own reception of the gospel; his taking his nephew by the hand, and spreading the news through the villages near his house. This boy

had learnt a few hymns, and he used to sing them at the places where Futika sat down to talk about the gospel. Futika went on with his story till he began to talk about Deep-chand, who had lately gone back to idolatry, and then intreated that the missionaries would seek out and recover this wanderer. With this detail, which had been frequently interrupted by want of breath, and the weakness necessarily accompanying his dying moments, Futika was at length overcome, and he ceased.

Mr. Ward, after a short pause, now asked Futika respecting his prospects, and his hope of salvation. The good man, collecting all the strength he was able, with peculiar force and emphasis replied, "I have not a doubt of obtaining salvation by the death of Christ." He was then asked if he had any uneasiness about leaving the world?—To this he replied by quoting, "Blessed are the meek ; for they shall inherit the earth,"—"Blessed are the pure in heart, for they shall see God," adding a very proper reflection or two on the vanity of the creature. After this Mr. Ward, commending this dying friend to the care and mercy of the Saviour, left him.

The native converts sat up with him by turns. About one o'clock one of them asked Futika whether they should sing? He replied in the affirmative, and they continued singing at his desire the greater part of the night.

About five in the morning they sang the hymn, the chorus of which is "Full salvation by the death of Christ," after which Krishna prayed, when almost immediately Futika's happy spirit left the body.

Futika was naturally of a warm and ardent temper, and on his first convictions he entered into the gospel with his whole heart ; nor did he ever swerve from it, nor retreat when it was to be defended. Before the most learned, or the most audacious of the brahmuns, he was the same. He feared none of them ; he avowed himself a Christian : he would often exhibit to them, in plain, undisguised language, the infamous actions of their own gods, and then shew them the love of Christ, and the way of salvation by him. He would say—"I have gone into all your ways of folly, sin and shame ; I have tried them all. I know where you are ; and now I tell you, there is no way to heaven but through Jesus Christ."

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## GEORGE MEAKER VALENTINE.

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GEORGE MEAKER VALENTINE was born on the 2d of November, 1806, at Tintinhull, near Ilchester, of which parish his father, the Rev. John Valentine, was the Incumbent.

He was at an early age sent to a public school, first at Tiverton, and afterwards under the celebrated Doctor Lyons, at Sherborne; from under whose tuition he removed to the University of Cambridge, and was entered as a pensioner of Trinity College. At this place it pleased God to meet with him, and open his eyes to the importance of eternal things, and to bring him to the knowledge of His blessed truth. This change wrought by the Spirit of God, so important that without it no one can see the kingdom of God, took place in Mr. Valentine, in November, 1825, and was brought to pass through the instrumentality of the Rev. Charles Simeon.

Mr. Valentine continued at college, where he was considered a noted "hard reader." In due course of time he took the degree of Master of Arts. He received ordination in the year 1829; and in the month of December of that year, entered upon the duties of Curate at the village of Portishead on the Bristol Channel, in the faithful and conscientious discharge of which he remained till the end of the year 1837, when his mind was led to the determination to proceed to India as a missionary to the heathen in connection with the Church Missionary Society.

He took his passage in the same vessel with the Rev. H. Stackhouse, formerly a chaplain on the Bombay Establishment, and now in New South Wales; and arrived at that presidency on the 13th of June, 1838. He experienced much disappointment on landing, on finding the state of things in Bombay, with respect to the conversion of the natives, so different from what he had anticipated.

Mr. Valentine, some time after his arrival, went to Nasick, and studied the Native language. Subsequently he returned to Bombay, where he remained till his death, occasionally going away on missionary tours into the surrounding country. He frequently took part in the services of Trinity Chapel, in connection with the Indo-British Mission, to the minister and congregation of which he greatly endeared himself; and on four or five different occasions, when the failure of the Rev. George Candy's health compelled him to be absent from his post, Mr. Valentine cheerfully undertook the charge of his chapel and congregation. His soul was often cast down at perceiving so little fruit of his labors; and he labored fervently in prayer, that a blessing might be poured out from on high upon the operations of missionaries.



Mr. V. was eminently a man of prayer. Prayer may be said to have been the very element in which he lived. It was his delight. He was also remarkable for spirituality of mind and holiness of life; for humility and meekness; for self-denial and mortification.

The closing scene of this good man's earthly course was one of peculiarly painful interest. He entertained no apprehension of the cholera; indeed he had an impression on his mind, that his constitution was not liable, or at least likely to take the disease. Owing to this he was some hours under the influence of the disease before he allowed himself to be convinced that it was cholera. It pleased his heavenly Father to visit him with this painful messenger on Monday the 22d July, 1844. He had breakfast early in the morning with the family of the Rev. Mr. Hume, of the American Mission, when he appeared as usual. He left about 10 A. M., and on returning to his own house the disease came on him with much suddenness.

For about a fortnight preceding his being attacked by the disease, Mr. V. had undergone much excitement and fatigue, both of body and mind,—first through the illness and death of Mrs. Mellon, and subsequently through the departure for Europe of the Rev. H. Mellon, his fellow-laborer in the Church Mission. The ordinary regularity of his course had been much interrupted, and he felt a good deal out of sorts in consequence. Upon this followed a case of cholera in his own household. His horse-keeper was attacked by it, and fell a victim to it on the Saturday night, preceding the Monday upon which Mr. V. came under its influence. In this man's case Mr. V. took a deep interest. He was a candidate for baptism; and he gave encouraging evidence that he was a sincere enquirer after truth.

Mr. Valentine's bodily sufferings were very severe, and wrung many a groan from him; whilst his mind was mercifully kept in perfect peace and assurance. Whilst nature was ready to faint, faith triumphed. The tears flowed from his eyes when he thought of his tenderly loved partner and children, and his beloved aged parents, whom he should never again see in the flesh; but nevertheless his desire was "to depart and to be with Christ." It is worthy of remark that, in the circumstances of his death, it pleased God to grant a desire, which he was known to entertain, viz. that he might die away from those most dear to him; so that at that solemn time his intercourse with his God might not be interrupted by the distress of his friends. He said, that he shared Archbishop Leighton's feelings in that respect. When it pleased God to remove Mr. V. from this world, his wife and children had been absent from him, for the benefit of the Deccan air, for nearly two months.

## MANOEL JOZE D'COSTA.

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MANOEL JOZE D'COSTA was a native of Coimbra, in Portugal, and was born in the year 1724 ; he was of the Romish persuasion, and of the order of the Dominicans, into whose society he had been admitted, and by whom he had been ordained to the office of a priest before he left Europe. After he came into Asia, he was nearly seven years at Goa, whence he was sent to Dice, near Surat, invested with the power of an inquisitor, and afterwards to Siam. Hither he brought some doubts with regard to the Popish doctrines, and becoming acquainted with a Jesuit priest named Antonio Rodrigues, whom he observed to entertain the like scruples with himself, they opened their minds to each other. Here he got for the first time in his life a sight of the Bible in Latin. This he studied, together with some Protestant books which Providence threw in his way, and thereby gained so much insight into the errors of the Church of Rome, and was so far convinced that the Protestant doctrines were agreeable to the word of God, that during the six years that he resided at Siam, he mentioned these things privately to many of the Portuguese who were there, and no less than forty-three persons, in consequence of conversations with Manoel D'Costa, renounced the Romish persuasion and joined the Protestant.

Father Rodrigues, with whom, as long as he lived, D'Costa secretly kept up an intimacy, actually separated himself from the church of Rome, and leaving the Jesuits, put himself under the protection of the Dutch, who had then a factory at Siam. Upon this his brethren excommunicated him, and Padre D'Costa received likewise an order from Goa to send Rodrigues from Siam to the Inquisition ; but the execution of this order was very well dispensed with, on account of the latter being protected by the Dutch. Some time after, Rodrigues being dangerously ill, the Jesuits went to him, and offered him a plenary absolution ; but he refused both that and the extreme unction. They were, however, very busy about him to his last moments, and when he was dead gave out that he had returned to the communion of the Romish church, and buried him with the usual ceremonies.

Padre D'Costa's inclination to the Protestant religion could not long remain concealed from some suspicious persons at Siam. Happening therefore to be confined to his bed by sickness, he was visited by one of his own order, who seized upon his escritoir, and finding in it a paper, wherein he and Rodrigues had noted many errors of the church of Rome, took it away, together with his Protestant books, and other

effects, and got him on board a vessel bound for Goa, in order to be put into the Inquisition. A Moor of his acquaintance, however, set him on shore at Jansolen, and thus defeated the plans of his enemies. From Jansolen D'Costa went to Colobam. Here he found that his being sent away from Siam was providentially a benefit to him, as he thereby escaped the danger in which others were involved, when the king of Ava and Pegu invaded that country.

Soon after this he went to Tranquebar, on purpose to discover himself to the Danish missionaries ; here, though he lived with the Roman Padre, he found means to get several Portuguese books printed in the Mission, and going frequently to Parreiaur, where the missionaries had a church, he there met with the Rev. Mr. Weidebrock, but feared to disclose himself, lest it should come to the ears of the Bishop of the French Mission at Siam, who was then at Pondicherry, and who might hinder the design he had of introducing the Protestant religion among his old congregation. He therefore abandoned his intention of embracing Protestantism at Tranquebar, determining to go to Madras, to find Mr. Fabricius, and went in disguise to Vepery in the month of October, 1766 ; but as that missionary was not then at home, he did not think fit to discover himself to Mr. Breithaupt.

From this time D'Costa let slip a year and eight months, before he came to a resolution of discovering himself : performing in the meanwhile, though seldom, some offices in the Romish Church, which he did only to get a subsistence, and to prevent his being suspected by the Romish priests at Madras. At last he sent under a feigned name to Mr. Fabricius, desiring to speak with him in private, when he related the above mentioned circumstances, together with his design of returning to Siam as a Protestant teacher, promising himself the favor of the present king, who, he said, knew him well. His intention was to go to Bengal before the rainy season ; from whence, in the beginning of the ensuing year, he might get a passage to Siam. But though he might delay his being received into the Protestant church till he came to Mr. Kiernander and father Bento, whom he knew at Goa, he begged it might be done at Madras, as he was unwilling to bear the burden any longer upon his conscience. He desired, however, it might be kept a secret, on account of the French Bishop of Siam, who was still at Pondicherry ; he likewise requested some Protestant books, which he was accordingly furnished with.

The missionaries inquired privately into his former life, and found that, though the papists spoke despicably of him for his seldom coming to church, and not caring to say mass, or preach, they had nothing else to allege to his disadvantage. As he could not find a passage to

Bengal before the rainy season, his reception was deferred till the 21st of November, during which space of time, he went frequently to Vepery, by which means the missionaries had an opportunity of assuring themselves as to his sincerity. But as he then thought of going in a boat to Masulipatam, in hopes of procuring a conveyance from thence to Bengal, they received him that day as a member of the Protestant church, after he had given them a written declaration of the motives which had determined him to renounce popery. This ceremony, however, for the reasons above mentioned, was performed in private, before three witnesses. He would fain have been solemnly ordained a Protestant minister, but was satisfied when he was informed, that as he was already ordained in the Romish church, and now abandoned only its errors, there was no necessity for re-ordination.

As he had but little to live upon, the missionaries provided, together with other necessaries, a black dress, as he proposed to lay off the white dominican habit as soon as he arrived in Bengal. They likewise furnished him with Protestant books, and gave him testimonials to his old flock at Siam, to show that he came as a Protestant minister, and to recommend him to their love and esteem; he had likewise drawn up a letter in the name of the missionaries to the king of Siam, and another to a certain prince inclined to Christianity, to both which, at his request, they set their hands and seals, praying heartily for the success of this new convert, going, as they expected, to a place, where the true Christian doctrine had never as yet been preached.

In the beginning of June, 1769, D'Costa arrived at Calcutta, and read his public récantation before Mr. Kiernander's Portuguese congregation. Here he continued for many years to manifest the sincerity with which he had embraced the Protestant faith, by being content to live in great poverty, whilst he assisted regularly to instruct, both by preaching and catechising, the congregation over which Mr. Kiernander presided. D'Costa suffered much from ill health, and died at Calcutta on the 2d of March, 1771, after a long illness of near twelve months. To the last he had a great desire of returning to Siam, in hopes of making many converts there, and was eagerly expected by some of his acquaintance, from whom he had received many letters to that purpose.

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## HINGHAM MISSEK.

HINGHAM MISSEK, native preacher, was the first convert of Monghyr. He was a brahmin of very respectable family and connexions, and a man of great meekness and humility. On the arrival of Mr. Chamberlain at Monghyr, in 1816, Hingham Misser called on him, and requested a New Testament, which he read with the greatest diligence, noting every place on the margin that he did not understand, and returning for an explanation. This practice he continued for upwards of a year, at the same time reading it to his countrymen, when he was led to take the decided step, by renouncing caste, and by being baptized in the name of Christ. The morning of the day on which this took place, he cooked his last meal with his family, and told them and the people of the village that now the time was come when he would openly declare himself a Christian. They all flocked around him, and even ran after him when he went away, saying, if he would only wait a little longer, they would all become Christians with him. But he replied to them, that he had waited a sufficient length of time,—that he had warned them, and told them of the gospel of Christ; but as they had shewn no disposition to embrace it, he could wait no longer, but must follow the Saviour.

About the year 1823, Hingham Misser had to leave Monghyr to attend upon a law-suit that was pending in the court at Moorshedabad, connected with some property to which he laid claim. There, though he was much straitened in his worldly circumstances, and reduced even to the most pitiable state of distress, from the want of food and clothing, yet, amidst his deep poverty, he continued to preach the gospel to his countrymen, pointing them to the cross of Christ; and though they often tried to persuade him to give up Christianity, and return to Hindooism, where he would receive abundance of support, as a brahmin, yet he declared to them that he would rather die than forsake Christ.

A short time after, hearing of his distress at Moorshedabad, Mr. Leslie sent to him, requesting him to give up his law-suit and return to Monghyr, which he instantly did. When he returned, he appeared quite well, and was able to give two affecting addresses at the native worship held in the Missionary's house every morning. On the third day after he returned, he was seized with a fever, which in six days more ended his earthly career. During the whole of his illness, he was patient and cheerful; and just before he died, he called his wife to him, and gave her directions about his son, and exhorted her to trust in God, and then folding his hands, engaged in prayer.—While so engaged his spirit took its flight, and he fell asleep in Jesus, without a

## JOHN MATTHIAS TURNER, D. D.

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**JOHN MATTHIAS TURNER** was not indebted to any adventitious circumstances of birth or property, but under the blessing of God, to his own diligence, talent and integrity, for all his prospects; for his father died while he was young, and left his family ill provided for: but the ability, perseverance, and exemplary conduct of young Turner secured him friends, who took a warm interest in his success. He was born at Oxford, and educated at Christ Church, Oxford, where he received kind notice and encouragement from the venerable Dean Jackson. He distinguished himself highly at that University, and was placed in the first class at the examination of 1804. Immediately after taking his degree of B. A. which he did at an earlier age than usual, he became private tutor in the Marquess of Donegal's family, and was afterwards at Eton, for many years, with Lord Belfast and Lord Chichester, and subsequently with Lord Castlereagh. He took the degree of M. A. on the 3d December, 1807; and became D. D. by diploma on the 26th of March, 1829, just previous to his departure for India.

In 1823, Mr. Turner was presented to the vicarage of Abingdon, whence he removed in 1824, to the rectory of Wilmslow, in Cheshire, to which he was presented by Lord Liverpool. On settling there, he married Miss Robertson, a sister-in-law of the Bishop of Chester, to whom he had been long attached. It pleased God to take her from him a few months before his appointment to Calcutta. She is stated to have been a woman well worthy of his highest esteem and attachment; and to have greatly assisted and comforted him in his pastoral labors. This excellent woman, on her death-bed, in reply to an enquiry, whether Mr. Turner ought to accept the bishopric of India, in case it were offered to him, as probably it might be, entreated him by no means to decline it. She urged him, at whatever sacrifice of ease, or health, and favorable prospects at home, to go out in the spirit of a martyr to that distant land; not counting his life dear to himself, if by any means he might promote the glory of his Redeemer, and the welfare of immortal souls for whom He died. She had before her eyes the names and early loss of Middleton and Heber, and James; but she bade him let none of these things move him, but in the faith and strength of his Lord, go wherever his sacred vows of fidelity as a servant and ambassador of Jesus Christ impelled him. It was this her dying injunction which determined him, when the appointment was offered, not to refuse it; though he still lingered from better motives than personal peril, and

would much have preferred a less conspicuous and responsible station in his Saviour's vineyard.

His friends remarked with much concern that his state of health did not promise a very extended career, in the important station to which he had been appointed. There was observed in him before his departure, a remarkable mixture of solemnity, yet cheerfulness, with a subdued tenderness, affection and spiritual-mindedness, which were peculiarly engaging.

From Portsmouth, July 11, 1829, in sight of the vessel which was to bear him from his native land, his attached relatives and friends, and all that was dear to him on earth, never probably to return, we find him writing to a friend—"You will be satisfied to hear that I am quite well in health, and as to spirits much as my kindest friends could desire. I believe myself to be in the path of duty, and I do not allow a doubt that I shall be guided and supported in it. The pang of separation from all I love, and all who love me, is indeed most bitter; more so than I could have conceived possible when I recall that moment, when everything this world could offer seemed taken away at a stroke, as I sat by my beloved wife's dying bed, and witnessed her peaceful departure. The prayer which I then offered up seems to have obtained its answer; it was that I might never forget that moment, or lose the earnest desire I then felt to follow her good example, that whether my appointed course were long or short, it might be one of active usefulness. The prayer is thus far answered, that the opportunity of usefulness is given me: pray for me, my dear friend, that I may not fail to improve it."

Bishop Turner was consecrated in May, 1829, embarked on board the *Pallas* frigate at Portsmouth on the 15th of July, and immediately set sail for India, where he arrived in December of the same year.

He preached his first sermon in Calcutta on the 13th December, and soon became extremely popular. Archdeacon Corrie wrote of him—"He is by far the best suited for this appointment of any who have occupied it. With more practical knowledge of men, and of parochial matters, than any of them, he has large views of usefulness; and with perfect propriety of language, states them to government."

The Bishop held his first visitation on the 6th January, 1830. With a desire of becoming generally useful, he at once became Patron of the Calcutta Bible Society, President of the Church Missionary Society, and on the 8th January, 1830, presided at a public meeting of the Bible Association at the Town Hall. He attended at the examination of educational institutions as often as he could.

One of the first things which struck the Bishop on his arrival in

India, was the indispensable necessity of taking steps to encourage a due observance of the Lord's Day among the Christian community. Having only recently quitted a part of the world where that observance is *enforced* by law, he thought it incumbent on him at least to *invite* the voluntary practice of it in Calcutta, and by that means, prevail, if possible, on its Christian inhabitants generally to set an example, which the Government itself, yielding to the force of public opinion, might perhaps eventually be brought to imitate. He was aware that his predecessors, Bishops Middleton and Heber, the one officially and the other privately, had endeavored to prevail on the government to enforce such observance in the public departments, but without success; and he thought that an application from the Christian community at large, after agreeing to conform to it themselves, might be more effectual. With this view he circulated a paper, inviting all sincere Christians to declare that they would personally, in their families, and, to the utmost limits of their influence, adopt, and encourage others to adopt, such measures as might tend to establish a decent and orderly observance of the Lord's Day; that as far as depended on themselves, they would neither employ, nor allow others to employ on their behalf or in their service, on that day, native workmen and artizans in the exercise of their ordinary calling; that they would give a preference to those Christian tradesmen who were willing to adopt this regulation, and to act upon it constantly and unreservedly in the management of their business; and that they would be ready, when it might be deemed expedient, to join in presenting an address to the Right Honorable the Governor-General in Council, praying that orders might be issued to suspend all labor on public works upon the Lord's Day, as well as all such business in the government offices, as could, without embarrassment to the service, be dispensed with.

When warned, as he previously was, of the obloquy which would probably be cast upon him for the attempt, he replied, that "personal considerations of that sort would never deter him from doing his duty." He persevered; and the result proved the anticipation to have been well founded. He had however the satisfaction of knowing, that notwithstanding the hostility and misrepresentations in question, the object in view, namely, the due observance of the Lord's Day, was even here extensively promoted by the measure; and that at one of the sister Presidencies, his endeavors for the same purpose were afterwards still more successful.

The next important step taken by the late Bishop, was the formation of the District Charitable Society. There was already in Calcutta a Charitable Fund for the relief of distressed Europeans and others.



established in the year 1800, chiefly by the exertions of the late Rev. David Brown, which continued to be administered by the select Vestry of St. John's Cathedral: but however well adapted the Vestry may have been for the distribution of the Charitable Funds of Calcutta some years before, the number of European paupers had multiplied to so great an extent, that it was become necessary to provide for the more full investigation of the cases of applicants for relief. Frauds the most gross were practised on the public with such facility, that impostors, speculating on the benevolence of the community, and making as it were mendicancy a trade, had found no difficulty in procuring, from money-lenders, advances proportionate in amount to the probability of success, which the acquisition of certain leading names to their applications for relief justified a reasonable expectation of ultimately obtaining. To remedy these inconveniences, some comprehensive arrangement was obviously required; and at the Bishop's suggestion the society alluded to was established. It consists of several subordinate committees, corresponding in number with the Ecclesiastical Districts into which the town is divided, and of a Central Committee of Superintendence.

The providing additional accommodation for public worship was the next object that engaged his attention; and arrangements were accordingly brought forward by him, through which no less than three churches have been added to the settlement. *First*, the church at the Free School, which not only enables the whole of the children of that establishment to attend public worship on the school premises, but proves of great convenience to the whole of the neighbourhood in which it is situated; *next*, a Mariners' church near the Strand, for affording opportunity of divine service to seamen belonging to the ships in the river; and *lastly*, the church at Howrah, on the other side. These arrangements were all effected without any expense to government.

But it was not the spiritual interests of christians alone that occupied his attention: he felt the deepest concern in the operations of missionary establishments generally, and in all proceedings set on foot for the purpose of disseminating christianity among the natives. For the furtherance of the views of the Church Missionary Society, of which he was the Patron, he was earnestly engaged in devising plans and making arrangements when his last illness overtook him.

But the measures from which the greatest benefits may be expected to be derived are those introduced by the Bishop to improve the system of public instruction, and which, had he been spared to see them carried into effect, would in all probability have realized on that head as much as is attainable in this distant quarter. With him originated

the Infant School, the first which was ever instituted, at least in this part of India, and the whole expense of which was borne by him until his death.

The plan of the High School (now St. Paul's) was likewise arranged by him ; he drew up the proposal for establishing it by proprietary shares, engaged for it the services of an able Rector, regulated the course of instruction to be pursued in it, and, when opportunity offered, gave it the benefit of his own personal superintendence.

The graduated system of which he thus laid the foundation, and which was intended, by means of the Infant School, the Free School, the High School, and Bishop's College, to provide for the intellectual wants of infancy, childhood, youth, and opening manhood, would have left almost nothing in this respect for the Christian community to require : but his views, as already stated, were not confined merely to that community ; he thought he saw in the state of things which had already been effected, an opening through which Christian instruction might be successfully imparted to the natives ; and as he was convinced that no other description of education would ever render them what it is desirable they should become ; namely, well-principled, well-informed, and well-conducted members of society, he was therefore determined to avail himself of every favourable opportunity that offered for directing their views to this object. Before proceeding to Benares in June, 1830, he visited the different Native Schools and Colleges, in which so much progress had been made in the acquisition of European literature and science ; and he was greatly surprised and delighted with what he saw. On his return from his Primary Visitation of the other Presidencies, several of the students waited upon him, and testified the strongest disposition to cultivate the most cordial communication with him. He had purchased, at a considerable expense, various astronomical instruments, for the purpose of assisting them in the prosecution of their studies in the higher branches of those sciences ; and he was in hopes that the minds of the native youth, who might thus by degrees collect themselves around him, would, in the progress of these pursuits, be led " to look through nature, up to nature's God."

But these hopes he was never permitted to realize ; and all that remains to be said is little more than a recital of what took place at the closing hours of his life. It is not our intention to dwell on any thing that took place during his Visitation at the other Presidencies. Suffice it to say that he quitted Calcutta for Madras on the 28th September, 1830 ; from Madras he proceeded overland to Bombay ; from Bombay to Ceylon ; whence, after having been engaged in various arduous duties at the several stations he visited, and having been

exposed during this tedious journey by land and sea to the most exhausting heat and fatigue, he returned to Calcutta on the 4th May, 1831, a dying man. In a letter from the Rev. Thomas Carr, Acting Archdeacon of Bombay, is the following passage. Speaking of the Bishop, he says,—“I think, when he left Bombay, he did not expect to live long. In a letter which I received from him from Cannanore, he observes in reference to his feelings and expectations—‘The way is rough, but it is not long; we know in whom we have believed; we have not followed cunningly devised fables.’”

His health for many years had been far from good; he had long been subject to internal disease; but during his residence in Bengal his health had rather improved than otherwise. On his journey, however, a change took place; and after his return, the progress of decay became most rapid and alarming. As soon as it was discovered to be of a fatal tendency, a voyage to Penang, and eventually to New South Wales, was determined on, in the hope that his life might yet be prolonged; but “He, in whose hands our life is,” was pleased in one short week to bring all such expectations to an end. On Wednesday, June 29th, 1831, a manifest change for the worse came on. He became sensible of his decay, but was not entirely confined to his room more than two days.

Among Archdeacon Corrie’s papers was found the following account of the last illness of the Bishop:—

“On Saturday evening, the 2d of July, the Bishop first spoke to me as if he were not to remain in India. After our evening drive I accompanied him upstairs, and he indicated a wish that I should sit down with him in the drawing room. ‘He was going to Penang,’ he said, ‘and if he did not recover there as he expected, should proceed to New South Wales. He now had seen enough of the Diocese to judge of the state of religion generally amongst us. He thought the state as favorable as under present circumstances, he could well expect. He judged too it would be progressive. There is a sad deficiency of clergy, but, notwithstanding, many active agents are at work:’ and he alluded to several laymen, especially officers, of whom he had spoken, as wisely and diligently attending to schools in different places he had visited. ‘That no difficulties manifested themselves, at present, in the administration of ecclesiastical affairs, and that he should leave India without anxiety.’

“The Bishop had intended to have crossed the river next morning in order to partake of the Lord’s Supper, in Bishop’s College chapel. I was afraid he might not be able: and had made arrangements for the duty at Barrackpore, in order to remain with him: as I had, indeed,

before, from his saying early in June, after he could not go to church, 'these dull Sundays destroy me.' I had therefore remained at home two Sundays; and though he said nothing on the subject, I had the satisfaction to see that it was agreeable to him. On the evening of the 2d, the Bishop said, 'he felt it would be too much for him to cross the river;' and he gladly assented to my proposal to have communion at home, after my return from morning sermon in the Old Church. Accordingly about half-past 12, on Sunday the 3d, the Bishop, Mrs. Corrie, and Miss Bird assembled in the drawing room; preparations having been previously made. It was a very solemn occasion. He was able to kneel only whilst receiving the elements. After communicating, Mrs. Corrie left the room, being much moved, and unwilling to give him pain by showing it. After a short pause the Bishop said, 'How many blessings have we to be thankful for?' 'I have often enjoyed these ordinances in administering them, but a person must be in my circumstances to feel the value of them.' 'I have growing evidence that I know in whom I have trusted:' and then went on to contrast the uncertainty attending science, with the certainty religion supplies. 'A little knowledge of science,' he said, 'makes us confident; but as we advance, we feel less certainty; whilst the more we advance in religious knowledge, the greater certainty we attain.' I here left the room and the Bishop continued in conversation with Miss Bird, for some time, respecting family matters. In the evening the Bishop retired, for the first time, before tea.

"On Monday he did not leave his room; and his medical attendant being now in the house, I merely saw him twice, on going into his room to enquire after him. In the evening he went out in the *Tonjon*, and spoke to me, on the bank of the river, about a marriage he had been consulted upon; but he was soon tired, and retired to his room, without coming into the drawing room.

"On Tuesday he did not leave his couch. I saw him early: he was very unwell; and his medical attendant being constantly with him, I did not go into the room till about 4. P. M. He then requested me to make known to Mr. Robertson of Bareilly, the state of weakness into which it had pleased God to bring him. After which he said, 'he enquired not after Mrs. Corrie, but he felt deeply the kindness she had uniformly manifested.' He desired his kind love to her; and that she should be told he felt his obligation.' On my saying that, 'had he been able to come into the drawing room, she had hoped to see him in the evening, and would be glad to come to his room:' he said, with emotion, 'he thought he would rather be spared.' 'He did not,' he said, 'speak much to me on the state of the diocese; I knew it as well



as he did, and in some respects better ;' and added, 'I say with truth, I feel no reluctance to leave things as they are. There is nothing of importance claiming immediate attention, and should any difficulty arise, you will get over it.' The faithfulness of God to his word was referred to by him ; and on my mentioning an expression of the late Rev. D. Brown, on his death-bed, viz. 'The Lord's will is best. His way is best. His time is best.' The Bishop added, 'that he greatly needed the intercession of his friends, that such might be his state of mind.'

"In the night of the 5th, the Bishop being restless, the doctor asked, 'if he would like me to come and sit beside him?' On his assenting I was called ; I went to his bedside, he took me kindly by the hand, and said, 'he feared he interrupted me.' He then began to say, 'how happy he should be, could he speak to the natives in their own tongue,' and referred to his head bearer. I offered to speak to him in Hindoostanee ; but the Bishop said, 'not now, he is fearfully untutored.' He spoke a good deal on subjects of religion, connected with his own state ; of the insufficiency of learning, talents, &c. &c., without the blessing of God ; but often God brings about great things by small means ; and instruments we should not have thought of. After about an hour, he asked me to pray with him ; then said, 'he would try to compose himself to rest.'

"Wednesday, July 6th, was a day of intense and incessant suffering from difficulty of breathing. He seemed unable to attend to any thing ; but on Miss Bird going into the room, he desired her to read to him a Psalm, and conversed about a quarter of an hour on points which occurred in reading. About 4 o'clock I went into his room : I observed, that 'I feared he had had a trying day.' He said with emphasis, '*very.*' On my saying, 'that when he felt able to attend, if he would just express his wishes I should be glad to wait upon him for prayer :' he assented. He after sometime observed, in broken sentences (for his articulation had become indistinct), 'that we do not arrange matters in religion sufficiently for ourselves.' More I could not understand. In order to keep up the train of thought, I said that, 'our mercy consists in that the covenant is ordered in all things and sure.' He assented and said, 'but to those who are orderly there might be more of joy and peace in believing.' I said, 'in great bodily distress, it seemed to me, there could be little beside a child-like reliance on a father's care and love.' He said, 'I have an assured hope :' and added, 'that we want God to do some great thing for us, that shall prevent the necessity of humiliation, and closing with Christ.' After this I read a hymn, 'Jesus, the way, the truth, the life.' He said, 'that one feeling was universal,

it pervaded all hearts.' In continuation I read the hymn, 'This God is the God we adore;' and then prayed out of the Visitation of the Sick, ending with the Lord's Prayer, and 'the grace of our Lord, &c.' to which he added a fervent 'Amen.' After a pause the Bishop broke out in prayer: 'O thou God of all grace, stablish, strengthen, settle us. Have mercy on all, that they may come to the knowledge of the truth and be saved. There is none other name given by which they *can* be saved. Other foundation can no man lay.' On his ceasing, I added, 'and this is a *sure* foundation.' On which his feelings were much moved; and the doctor coming in, our conversation ended. In the evening it was found that the Bishop's articulation had failed. He spoke no more after the above recorded prayer, expressing feelings amongst the most appropriate that could have occupied the thoughts of a dying man. He manifested little, if any, consciousness, during the remaining hours he lived; breathing the whole time with great difficulty. About ten o'clock he was helped from his bed to an easy chair, from which he did not again move; nor did he appear to sleep, or to get the least repose or cessation from suffering. His appearance exhibited the most perfect picture that can be conceived, of patient endurance. Not a word or a look indicated a wish or a want.

"About half-past six he changed for death. I read the commendatory Prayer, and we watched for his departure. About half-past eight another change came on to a state of less suffering, but of more weakness; and the lingering spirit took its flight at a quarter before ten on the morning of the 7th of July."

The character of the Bishop is thus summed up in Archdeacon Corrie's funeral sermon:—"We have left us, in the character of our departed Bishop, an example of one who sought glory, honour, and immortality, by patient continuance in well doing. He began where the scriptures teach us to begin—with personal religion. He had low thoughts of himself. He was seriously affected with a sense of his frailties and unworthiness, and rested his hope of salvation, only on the mercy of God in Jesus Christ. He had attained in a remarkable degree the spirit of self-control; so that he was, to a considerable extent, a copy of the Great Shepherd or Bishop of our souls, whose word is 'Learn of me, for I am meek and lowly.' He took revelation for his guide; and whilst the Triune God of the Bible was the object of his adoration, the will of God was the rule of his practice." Bishop Turner was forty-five years of age.

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## SARAH BOARDMAN JUDSON.

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THE subject of this memoir was born at Alstead, in the State of New Hampshire, on the 4th of November, 1803. She was the eldest child of Ralph and Abiah Hall, who resided in New York. While Sarah was but a child, her parents removed from Alstead to Danvers, and subsequently to Salem, in the State of Massachusetts.

Her parents were not in a situation to give her a thorough education, and she was not sent to school till late ; but in very early years she displayed such a desire for self-improvement—intellectual improvement—that no obstacles were thought insurmountable, and she set herself to work, on the few rudiments of education she had received, with such perseverance and exertion, that at the age of twelve, she might be considered to have been far above her years in learning. In Poetry she took great delight, and a mass of tattered fragments, besides a little manuscript book, contain evidence of her talent in this line of writing. At the age of seventeen, we find Sarah Hall teaching for a few months, that she might gain the means of studying for the same length of time ; and then pursuing the laborious task of paying for the morning's recitation by taking charge of a class of little girls during the remainder of the day, and no doubt poring over her books far into the night.

Of Miss Hall's early religious impressions little is known : at the age of sixteen she experienced a change—a spirit-birth ; and on the 4th of June, 1820, publicly manifested her determination to forsake the objects of earth, and live, thenceforth, for heaven. A glimpse of the manner in which she commenced her “ new life,” may be gained through the following extract from a letter to a friend. It is given as an apology for having neglected letter-writing—“ I am deeply engaged in my studies, and my other avocations are numerous and imperious. Besides I have been for six weeks past employed with a gentleman, upon the evidences of the soul's immortality, independent of the scriptures. You may well believe that this subject has engrossed a large portion of my thoughts ; and we have not yet finished the discussion.” She also began, young as she was, the work of a missionary among her own circle of friends. An anecdote, illustrative of her faithful and yet engaging mode of reproof is thus told.—At a house where she was visiting, a young gentleman had left a pack of playing cards upon the table. She saw them there and wrote upon the envelope, ‘ Remember now thy Creator in the days of thy youth ; while the evil days come

in them.' Startled, conscience-stricken and curious, the gentleman made every effort to discover the source of the warning; and finally succeeded in engaging a mutual friend to convey a note of enquiry to the young monitress. She immediately replied:—

" And would'st thou know what friend sincere,  
Reminds thee of thy day of doom?  
Repress the wish:—Yet thou may'st hear,  
She shed for thee a pitying tear,  
For thine are paths of gloom."

She also about this time aided considerably by her individual exertions the Tract Society, by distributing tracts and inviting others to become members. She also succeeded in establishing among her friends a weekly prayer-meeting, the happy results of which were that all the attendants on this meeting, many of whom were Miss Hall's seniors, came forward (with one exception) and publicly put on Christ before the lapse of many months. Her "pantings to tell the far heathen of Christ" possessed much of her thoughts, and at one time she had serious thoughts of becoming a member of the Indian Mission, under McCoy, to the Cherokees. But the following lines, which were written at this period, and are a portion of a poem, show that her thoughts were principally directed to India, with the scenes of which her heart seems to have been familiar:—

See that race, deluded, blinded;  
Bending at that horrid shrine;  
Madness pictured in their faces,  
Emblems of the frantic mind!  
They have never heard of Jesus,  
Never to th' Eternal prayed;  
Paths of death and woe they're treading,  
Christian! Christian! come and aid!

By that rending shriek of horror,  
Issuing from the flaming pile,  
By the bursts of mirth that follow,  
By that Brahmin's fiend-like smile;  
By the infant's piercing cry,  
Drowned in Ganges' rolling wave;  
By the mother's tearful eye,  
Friends of Jesus, come and save!

And such feelings were expressed in several of her poems at this period, when the Lord was preparing to call her into his vineyard.

On the 4th of July, 1825, Miss Hall was married to the Rev. George Dana Boardman, with whom she embarked the same month for the East Indies, to join the American missionaries in Burmah. On their



having commenced, it was thought advisable that they should not proceed to Burmah. They therefore continued some time in Calcutta, and spent the time in learning the Burmese language. At the close of the war, when by treaty Rangoon had been restored to the Burmese, and it became necessary for the missionaries to find some spot under the British government, Amherst was fixed upon as the seat of a new station; and Mr. and Mrs. Wade immediately proceeded thither from Calcutta.

On the 17th of April, 1827, the Boardmans arrived at Amherst; and two days after Mrs. Boardman was first attacked by the disease which made her an invalid for many years; and, which finally, after a long interval of health, brought her to the grave. It was soon resolved that the three missionaries should attempt the occupation of both Amherst and Moulmain, twenty-five miles apart, and the Boardmans immediately removed to the latter. After remaining here for some time, at the suggestion of the Home Board, they commenced a new Mission at Tavoy, in the spring of 1828. At Tavoy shortly after their arrival Mrs. B. established a girl's school.

In the early part of 1829, Mrs. Boardman was again visited by severe illness, and her physical constitution became so much impaired, that she was unable to rally, as on former occasions. The other members of the family, with the exception of their little daughter Sarah, were also ailing, and her husband was beginning to look very ill—a short trip to Mergui, was therefore undertaken, and the sea air, and sea bathing proved beneficial to all. In July, Mrs. B. lost Sarah, her darling child, aged two years and eight months, and was on the point of losing her infant son; but her Heavenly Father raised up the latter to console the agonized mother.

At the dead hour of night, in the early part of the succeeding month of August, the natives of Tavoy rose on their masters the English, and endeavored to drive them out of the province. The Boardmans continued as long as it was proper in their house, but were at length necessitated to flee within the city into the government house, where they were most kindly received by the intrepid lady of the commander, Mrs. Col. Burney. The town was afterwards evacuated; and the whole party, among whom there were only *three* Englishmen, besides Mr. Boardman, took shelter on the wharf, which they defended against the whole force of the insurgents, and were eventually enabled to retake the town and oblige the rebels to submit.

Mrs. Boardman's little George, the baby, seemed miraculously to have escaped from harm during this trying time. His illness had

with unsurpassed care. It was to this unceasing watchfulness, perhaps, that she owed the long, tedious illness, which ensued. In January, Mrs. B. appeared to be upon the verge of the grave. A little after she rallied slightly; and in March took a voyage to Maulmain, where she still continued to improve. In April she was joined by her husband; his presence being necessary to supply, in some degree, the places of Messrs. Judson and Wade, who had left their station for a time in favor of Burmah Proper. In November, Mr. and Mrs. B. returned to Tavoy, and from the cabin of the vessel which conveyed them thither thus speaks the sorrowing watcher—"Oh, my dear mother, it would distress you to see how emaciated he (Mr. B.) is!—and so weak that he is scarcely able to move. \* \* \* God is calling me in a most impressive manner, to set my heart on heavenly things. Two lovely infants already in the world of bliss—my beloved husband suffering under a disease which will most assuredly take him from me—my own health poor, and little Georgie often ill. Oh, how little have I to attach me to this wretched, fallen world!"

In January, 1831, the Rev. Francis Mason arrived at Tavoy. On the jetty, reclining helplessly in the chair which had served the purpose of a carriage, a pale, worn-out man, with "the characters of death in his countenance," waited to welcome his successor. "You have come in time, my brother," was the language of his glance as he extended his emaciated, colourless hand; and so, indeed he had. In eight days after, the little family of the Boardmans was on its way to the Karen Wilderness, and Mr. Mason made one of the party. When they returned, a corpse was borne upon a litter, which had conveyed the invalid from the town. Mrs. Boardman was a widow.

"I have been trying," said the lone widow, in a note to a missionary friend, not long after, "with fasting, and prayers, and tears, to inquire what my duty is, about going home soon with little George. I feel conscious of the weakness of my own judgment; and am about writing to Moulmain, Rangoon and Mergui, to ask the advice of my brethren and sisters." But before these letters had been dispatched, she received the following from a missionary, then in Rangoon—one who knew from his own bitter experience, all the depths of her sufferings, and all the points which the finger of sympathy might dare to touch. After saying, "I can only advise you to take the cup with both hands, and sit down quietly to the bitter repast, which God has appointed for your sanctification;"—"you will soon learn there is sweetness at the bottom;"—"you will find heaven coming near to you; and familiarity with your husband's voice will be a connecting link, drawing you almost within the sphere of celestial music," &c. &c. He also promised to

take care of little George, and to provide for his education, in case of any thing happening to her. Then followed suggestions for her own personal comfort ; and all this, coming as it did long before American friends could learn any thing of her afflictions, was a source of inexpressible relief.

She determined to remain at her station and in her work.—“ When I first stood by the grave of my husband,” wrote she, “ I thought that I must go home with George. But these poor enquiring and Christian Karens, and the school boys and the Burmese Christians, would then be left without any one to instruct them ; and the poor stupid Tavoyans would go on in the road to death, with no one to warn them of their danger. How then, oh, how can I go ? We shall not be separated long. A few more years, and we shall all meet in yonder blissful world, whither those we love have gone before us.”—“ I feel thankful that I was allowed to come to this heathen land. Oh, it is a precious privilege to tell idolaters of the gospel ; and when we see them disposed to love the Saviour, we forget all our privations and dangers. My beloved husband wore out his life in this glorious cause ; and that remembrance makes me more than ever attached to the work, and the people for whose salvation he labored till death.” And in the midst of her sorrow, suffering and loneliness, the fond mother’s heart could devise no higher wish for the child of her love, her “ only one,” than that “ the ‘ dew of his youth ’ might be consecrated to the living God, and that at some future day he might stand in his father’s place, and preach among the heathen the unsearchable riches of Christ.”

For three years previous to the death of her husband, Mrs. Boardman had been almost constantly ill ; and this, together with the illness of her family, by which her cares were greatly increased, prevented her engaging but slightly in direct missionary labor. Besides, the station had been twice broken up, and all operations suspended ; and this was ruinous to the prosperity of the fine schools she had succeeded in establishing. Sometimes she conversed a little with visitors ; but her husband was better qualified for the task ; and he was free from the small necessary cares, which, in Burmah, triple the weight of a woman’s usual domestic duties. She had made an effort to establish day schools ; and these had, at times, been prosperous, though at other times they were entirely broken up. She had also kept the boys’ boarding school in existence—bare existence ; for, at the time of her husband’s death, it was very small indeed. But when she was left alone, with the wild, simple mountaineers flocking about her, and looking to her lips for the words which were to renovate their natures ; when she turned to the Tavoyans, and considered that even among them, impudent and reck-

less as they were in their ignorance, might lie unrecognized, some beautiful stone, to be cut and polished for the temple of the Eternal—when she looked about her, and thought of all these things, she began, more than ever to feel and

“ Know how sublime a thing it is,  
To suffer and be strong.”

The day schools in Tavoy, which were commenced with five scholars, now had eighty. These with the boarding schools, two village schools, and about fifty persons who learned during the rainy season in the Karen jungle, made upwards of one hundred and seventy then under instruction. Mrs. Boardman afterwards established more village schools, but she was finally obliged to discontinue them, finding herself, especially during the rains, unable to exercise the necessary supervision over both teachers and pupils. She says—“ The superintendence of the food and clothing of both the boarding schools, together with the care of five day schools, under native teachers, devolves wholly on me. My day schools are growing every week more and more interesting. We cannot, it is true, expect to see among them such progress, especially in Christianity, as our boarders make ; but they are constantly gaining religious knowledge, and will grow up with comparatively correct ideas. They, with their teachers, attend worship regularly on Lord’s-day. The day schools are entirely supported, at present, by the Honorable Company’s allowance ; and the civil commissioner, Mr. Maingy, appears much interested in their success.”

Although Mrs. Boardman was not aware of the fact, it was at that time far from the policy of the Bengal Government to allow the introduction of Christianity into their schools. But immediately she was made aware of the fact, she wrote to the commissioner a very characteristic letter, from which the following is an extract :—“ The success of the Hindoo College, where religious instruction was interdicted, may perhaps be urged in favor of pursuing a similar course in schools here. But it strikes me, that the case is different here, even admitting *their* course to be right. The overthrow of a system so replete with cruel and impure rites, as the Hindoo, or so degrading as the Muhammedan, *might* be matter of joy, though no better religion were introduced in its stead. But the Burman system of morality is superior to that of the nations around them, and to the heathen of ancient times, and is surpassed only by the divine precepts of our blessed Saviour. Like all other merely *human* institutions, it is destitute of saving power ; but its influence on the people, so far as it is felt, is salutary, and their moral character will, I should think, bear a comparison with that of any heathen nation in the world. The person who should spend his



days in teaching them mere human science (though he might undermine their false tenets), by neglecting to set before them brighter hopes and purer principles would, I imagine, live to very little purpose. For myself, sure I am, I should at last suffer the overwhelming conviction of having labored in vain. With this view of things, you will not, my dear sir, be surprised at my saying, it is impossible for me to pursue a course so utterly repugnant to my feelings, and so contrary to my judgment, as to banish religious instruction from the schools in my charge. It is what I am confident you yourself would not wish ; but I infer from a remark in your letter that such are the terms on which government affords patronage. It would be wrong to deceive the patrons of the schools ; and if my supposition is correct, I can do no otherwise than request, that the monthly allowance be withdrawn. It will assist in establishing schools at Moulmein, on a plan more consonant with the wishes of government, than mine has ever been. Meanwhile, I trust, I shall be able to represent the claims of my pupils in such a manner, as to obtain support and countenance from those who would wish the children to be taught the principles of the Christian faith."

Mrs. Boardman's firmness, on this occasion, was of decided advantage to her ; for an appropriation was afterwards obtained from government for schools throughout the provinces "to be conducted on the plan of Mrs. Boardman's schools in Tavoy." The plan was not carried out in all respects ; for the propagation of Christianity in them was soon prohibited ; but *she* was always allowed to teach as her own conscience dictated.

Immediately after the death of her husband, Mrs. Boardman commenced the study of the Karen ; but her heavy duties prevented her from making much progress, and it was at length abandoned. She was well read in the Burmese, and was exceedingly fond of it.

Mrs. Boardman's tours in the Karen wilderness, with little George, borne in the arms of her followers beside her,—through wild mountain passes, over swollen streams, and deceitful marshes, and among the craggy rocks and tangled shrubs of the jungle—if they could be spread out in detail, would doubtless present scenes of thrilling interest. But her singular modesty always made her silent on a subject which would present her in a light so enterprising and adventurous. Even her most intimate friends could seldom draw from her anything on the subject ; and they knew little more than that such tours were made, and that the progress of the gospel was not suspended among the Karens, while her husband's successor was engaged in the study of the language. There is a note however—the only scrap among her writings alluding in any way to those tours—in which she gives the following directions

to Mrs. Mason, the missionary's wife at Tavoy.—She says, “ Perhaps you had better send the chair, as it is convenient to be carried over the streams, when they are deep. You will laugh when I tell you, that I have forded all the smaller ones.”

A single anecdote is related by Captain F., a British officer, stationed at Tavoy ; and he used to dwell with much unction on the lovely apparition, which once greeted him among these wild, dreary mountains. He had left Tavoy, accompanied by a few followers, and had strolled far into the jungle. The heavy rains which deluge this country in the summer, had not yet commenced ; but they were near at hand, and during the night had sent an earnest of their coming, which was anything but agreeable. All along his path hung the dripping trailers, and beneath his feet were the roots of vegetables, half bared, and half imbedded in mud ; while the dark clouds, with the rain almost incessantly pouring from them, and the crazy clusters of bamboo huts, which appeared here and there in the gloomy waste, and were honored by the name of village, made up a scene of desolation absolutely indescribable. A heavy shower coming up as he approached a zayat by the way side, and far from even one of those primitive villages, he hastily took refuge beneath the roof. Here, in no very good humor with the world, especially Asiatic jungles and tropic rains, he sulkily “ whistled for want of thought,” and employed his eyes in watching the preparations for his breakfast. Just as he was thus engaged, he was startled by the vision of a fair, smiling face in front of the zayat, the property of a dripping figure, which seemed to his surprised imagination to have stepped that moment from the clouds. But the party of wild Karen followers, which gathered round her, had a very human air ; and the slight burdens they bore, spoke of human wants and human cares. The lady seemed as much surprised as himself ; but she curtsied with ready grace, as she made some pleasant remark in English ; and then turned to retire. Here was a dilemma. He could not suffer the lady to go out into the rain, but—his miserable accommodations, and still more miserable breakfast ! He hesitated and stammered ; but her quick apprehension had taken in all at a glance, and she at once relieved him from his embarrassment. Mentioning her name and errand, she added smiling, that the emergencies of the wilderness were not new to her, and now she begged leave to put her own breakfast with his, and make up a pleasant morning party. Then beckoning to her Karens, she spoke a few unintelligible words and disappeared under a low shed—a mouldering appendage of the zayat. She soon returned with the same sunny face, and in dry clothing ; and very pleasant indeed was the interview between the pious officer and the lady missionary. They

were friends afterwards; and the circumstances of their first meeting proved a very charming reminiscence.

At the commencement of the fourth year of her widowhood, on the 10th of April, 1834, she was married to the Rev. Mr. Judson at Moulmein. She parted from her "beloved Karens" with the less regret, that they were left in charge of judicious and devoted teachers. But she never forgot them, and ever took an interest in their welfare.

Immediately after her arrival at Moulmein, the Civil Commissioner invited Mrs. Judson to take charge of a government school, which was to be conducted on the same plan as those at Tavoy; but in view of other labors, it was thought advisable for her to decline.

A large share of the population of Moulmein and Amherst consisted of Peguans (called by the Burmans Taleings), a people entirely distinct from the Burmans, in everything but religion. Mrs. Judson entered at once into her husband's views, and commenced the study of this new language with patient assiduity; and during the three or four years which she devoted to it, she made no inconsiderable progress. She also established female prayer-meetings in the church of which her husband was pastor; having the timid Burmese women come to her classes, instead of forming together one great assembly. Beside this, she collected a class to whom she weekly taught the scriptures; and under her direction, the mothers of the church formed themselves into a maternal society, "which," she says in a letter, "meets once a month, and is becoming every month more and more interesting."

Soon after Mrs. Judson's removal to Moulmein, she was again seized with the alarming malady which had already made such inroads on her constitution. After many weeks of doubtful lingering, she began slowly to recover. As soon as she was recovered sufficiently she commenced a course of walks and rides, which not only perfectly restored her, but her constitution seemed to undergo an entire renovation.

About the middle of 1840, Mr. Judson's children, now four in number, were seized with the hooping cough, from which they suffered three or four months; and before they entirely recovered, three of them were attacked by the disease of the bowels, so alarming in a tropical climate. During these troubles, the mother was suddenly prostrated; and so low was she brought, that her friends expected momentarily to see her close her eyes in her last sleep. As soon as she had gained strength enough to be removed, she was invited to take up her residence in the family of Capt. Impey, an English officer, who was passing the hot season on the sea shore at Amherst. The invitation, which included her children, was gratefully accepted, and she left home, taking with her the three little ones that were ill. For a time all seemed to be

gradually improving ; but she was finally attacked with cold, followed by fever ; and at the end of the season, both herself and children returned to Moulmein in a worse condition than they left it. The physicians now pronounced the mother and two elder children to be in imminent danger, and recommended a sea voyage, as affording the only hope of recovery. The whole family accordingly took passage in a vessel bound for Calcutta ; but by this time the southwest monsoon was raging, and the voyage, although as pleasant as circumstances would admit, was tempestuous, and for invalids, exceedingly uncomfortable.

On reaching their destination it was thought advisable to take a house at Serampore, but the change not appearing to do them any good, a voyage to the Mauritius was undertaken, but previous to their departure one of the children died. This voyage, boisterous as it was, proved beneficial, and the family returned to Moulmein with one invalid only, and he was reckoned convalescent.

After these severe trials, Mrs. Judson returned to her accustomed labors, walking in the same toilsome, unostentatious path as before—writing, translating, teaching, advising, reproofing, encouraging, and praying. Thus, years passed by, scarce noted, except upon the page of the Recording Angel. Some of her literary productions at this period may here be alluded to. She translated the “ Pilgrim’s Progress ” into Burmese ; Mr. Boardman’s “ Dying Father’s Advice ; ” about twenty hymns ; and four volumes of Scripture Questions for the use of the Sabbath school. She also contributed some valuable articles to the Burmese newspapers ; and in the absence of Mr. Stevens, its able conductor, she was two or three times called upon to take editorial charge of it.

After the birth of a child, in December, 1844, Mrs. Judson visibly declined. She had been, for some months previous to this event, suffering under the wasting disease, which had followed close upon her track, like the shadow of Death, since the first week of her arrival in Burmah. The skill of the physician was taxed to the utmost, but without effect. An excursion down the coast, and the benefit of sea air, held out some hope ; but the hope soon faded—she declined from day to day—till at last a voyage to America was named as presenting the only prospect of life.

She was borne to the vessel, and the voyage commenced. Her strength, however, gradually declined. But she was permitted to reach St. Helena, when the indications of approaching death had become strongly marked. For three days she continued to sink rapidly, though her bodily sufferings were not very severe. Her mind became liable to



wander, but a single word was sufficient to recall and steady her recollections. On the evening of the 31st of August, 1845, she appeared to be drawing near to the end of her pilgrimage. The children took leave of her and retired to rest. Mr. Judson alone, by the side of her bed, during the hours of the night, endeavoured to administer relief to the distressed body and consolation to the departing soul.

At two o'clock in the morning, wishing to obtain one more token of recognition, Mr. Judson roused her attention and said, "Do you still love the Saviour?" "Oh yes," she replied, "I ever love the Lord Jesus Christ." Mr. J. said again, "Do you still love me?" She replied in the affirmative by a peculiar expression of her own. Another hour passed, life continued to recede; and she ceased to breathe on the 1st of September, 1845, in the forty-second year of her age, and twenty-first of her missionary life.

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## SUKHAREE.

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SUKHAREE was a native of Cheeran Chupra, in the province of Saharun, and of the washerman caste. During the life of his father, he worked with him as washerman, according to the invariable custom of this country. On the death of the old man, he left the place of his nativity with his family, to serve as an attendant of the army; and lived some time by washing the clothes of officers.

He engaged himself with a gentleman at Soojapoor, who was very much pleased with the manner in which he discharged his duties. At this place, two of his children died, which so affected his wife with grief, that she followed them in a little time. Sukharee was in consequence much afflicted. His master, observing his melancholy and uneasiness of mind, sent him to Daudpore with a letter to a person at that place, recommending him to his care and protection. During the time that Sukharee lived with him, he conducted himself much to his satisfaction: for which reason he took him with himself, when he left that place, and departed to Parbutteepoor, near Tumlook.

About this time, through the injudicious persuasions of his master, Sukharee entered upon a profession of Christ, ignorant of his character, and feeling no need of him as a Saviour. Having unthinkingly, and from interested motives, taken up the profession, as might be expected, he was not solicitous of adorning it by a suitable deportment. And being even as the Gentiles which know not God, he walked according to the course of this world, fulfilling the desires of the flesh and of the mind. He took to drinking liquor, and eating intoxicating drugs, &c. frequently quarrelling with his wife, abusing every one, and carrying himself very disorderly. His master was much displeased to see such behaviour, and expelled Sukharee and his wife, with another man, from the place. They went in consequence to Kalecghat, where they dwelt for some time, till his master called them back, and came to Howrah, bringing Sukharee along with him. He soon left that place also, and proceeded to Beerbhoom; but left Sukharee behind. Here he led a most beastly life, being constantly intoxicated, and lying insensible in the bazars or streets.

Though the moral character of Sukharee was not altered by his bearing the Christian name, yet it was no doubt designed by the wisdom of Divine Providence to be one link in the chain of events which should be preparatory to his conversion and salvation. In June, 1823, Paunchoo, a native preacher, went over to Sukharee, and

gospel; and after having visited the Rev. Mr. Statham, was going to see a piece of ground belonging to him. While he was on the way, a person told him that a washerman lived near, who was a Christian, and shewed him the house at his request. The moment he entered the house, it began to rain. He availed himself of that circumstance to speak to him on religious subjects, and sing and pray. This displeased Sukharee exceedingly; and he reviled Christians very grossly. Against Paunchoo also he was very violent, accounting him an enemy for the unwelcome truths he told him.

In September, 1823, Howrah and other places were completely inundated; by which many lives were lost, and houses and property carried away by the water. Sukharee being therefore obliged to leave the place, came over to Paunchoo's house at Chitpoor, in company with his wife, and Bongsee, a barber. He received them into his house very readily, on seeing their distressed and miserable situation, and assigned them a room for their residence.

Mr. Penney becoming acquainted with these particulars, gave them six rupees more, on which they lived for some time. Sukharee worked with great diligence in his occupation as a washerman, "studying to be quiet, and to do his own business, and to work with his own hands, that he might walk honestly toward them that are without, and that he might have lack of nothing." He was enabled to discharge most of his debts by his assiduity; following the apostolic exhortation, "Owe no man any thing, but to love one another." The whole day he was employed in the business; and in the evenings and mornings came to worship at the houses of Paunchoo, and the Rev. Eustace Carey. The former frequently entered into religious conversation with him, and endeavoured to communicate to him the knowledge which is essentially requisite to salvation. Before this, he knew not how to pray; but he learned now to pray unto Him who heareth the desire of the humble, and is nigh unto them that are of a broken heart, and to pour out his supplications before him who looketh to him that is poor and of a contrite spirit. This evident change in the conduct of Sukharee was viewed with delight, in the hope, especially, that it was the effect of an inward operative principle.

After many months had been thus spent, Sukharee was attacked by several diseases, in June, 1824, which daily increased in strength. At first he had severe fever, next the spleen, and then the dysentery: by these disorders he was much weakened and reduced.

Towards the latter part of his life, the mind of Sukharee was disordered, for a short period, through the power of his diseases. He did not however continue long in this deplorable state of insanity: he

recovered the exercise of his reason, as he approached to the close of his life. Like the setting sun, that emerges from the clouds which obscured his resplendence, and then displaying his glories for a moment, disappears beneath the horizon, so did Sukharee depart in triumph. On the night in which he died, (Sept. 25, 1824,) calling for Paunchoo, he told him that he desired to eat something; which being brought, he ate with great pleasure. Paunchoo then looked at him, and perceiving from the manner in which he spoke, and the cold which had settled in his breast, that he would leave this world in a few minutes, asked Sukharee, "In what manner can your salvation be effected?" He replied, "Through the death of Christ." He asked him again: "Is Christ your Saviour?" Sukharee answered, "Yes." Paunchoo enquired further: "Do you love Christ?" "Whom shall I love," said Sukharee, "if I do not love Christ? Whom have I besides? and to whom else shall I go? He is my Lord and my God." Observing such pleasing testimonies of his faith, Paunchoo called together the brethren and sisters, and sung this hymn,

"Salvation thro' the death of Christ."

When the singing of the hymn was concluded, Sukharee became speechless: he made signs, therefore, with his hands, pointing upward, that he was going to the Lord; and imitating the manner in which a book is read, signified that the scriptures should be read to him. Paunchoo read the 14th chapter of John, which Sukharee heard with great attention. Paunchoo prayed after reading; and just as the prayer was ended, the soul of Sukharee departed from its tabernacle of flesh in peace.



## RICHARD MARDON. ✓

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RICHARD MARDON was born in the year 1776, of pious parents, who then resided at Plymouth, but who afterwards removed to London. He was a member of the church under the pastoral care of the Rev. Mr. Birt.

When about the age of twenty-seven, Mr. Mardon's mind was strongly turned to the work of God among the heathen, and after spending a short time as a probationer under the care of the Rev. John Sutcliff, at Olney, he in January, 1804, sailed from Bristol in an American vessel, in company with Messrs. Biss, Moore, and Rowe. After being detained some time in America, these four brethren, with their partners in life, arrived at Madras in October of the same year; whence Messrs. Moore and Rowe arrived at Serampore on the 19th of February, 1805, and Messrs. Mardon and Biss in the following May.

Mr. Mardon, after his arrival at Serampore, soon endeared himself to his elder brethren there by his diligence in acquiring the language, his meekness and humility, and his ardent love to the souls of men. As the scene of action was then but narrow, Mr. Mardon remained there, improving himself in Bengalee till November, 1806, when, a Mission to the Burman empire being deemed expedient, as there were then no less than ten missionaries at Serampore, Mr. Mardon with Mr. Chater offered himself to make the first attempt by way of experiment; and in January, 1807, he and Mr. Chater sailed for Rangoon.

After remaining about three months at Rangoon, and ascertaining the possibility of establishing a Mission there, Messrs. Mardon and Chater returned. Mr. Mardon, however, apprehending that his state of health would not permit him to engage in a Mission where the translation of the scriptures rendered much confinement to study indispensably necessary, wished to decline that Mission for some situation that admitted of more activity in disseminating the word. The missionaries at Serampore convinced that his health required such a situation, acceded to his request, although with reluctance; as the proficiency he had made in Bengalee, and his progress in Hebrew, during the time he studied it with a view to the work of translation, together with the soundness of his judgment, led them to hope much from his devoting himself to that branch of missionary work.

In a few months a field opened which appeared more suited to Mr. Mardon's wishes. Messrs. Creighton and Grant, two worthy men, who had long sought to disseminate the knowledge of the word around their

factories near Malda, were, within a short time of each other, removed from this vale of tears, and Mr. Ellerton, their worthy successor, wishing for some one to labor in the same field, Mr. Mardon with the consent of his brethren, gladly embraced this opening, and removed thither in February, 1808.

In November, 1811, his partner in life appearing to be in a very ill state of health, Mr. Mardon visited Serampore, in the hope of obtaining effectual medical assistance for her. But an all-wise Providence had otherwise determined; on the 23<sup>rd</sup> of December, she was removed, nine days after the birth of her fifth child, at the age of thirty. After this event Mr. Mardon, on the 22<sup>d</sup> of January, 1812, left Serampore for Goamalty, with the view of attempting to promote the cause of God, by instituting schools wherever there seemed a prospect of their being encouraged. His diligence herein, and his laboring to guard against dejection of mind, are sufficiently visible in his letters.

It pleased God after this, to exercise him still further by removing his youngest son and daughter within three weeks of each other; and after having thus tried his servant, to call him also to himself, almost as suddenly, on the 23<sup>d</sup> of May, 1812, at the age of thirty-six years, when in the enjoyment of better health than he had experienced a long time before.

The disease (cholera) was rapid and excruciating; on his death-bed, therefore, he could say but little; what he did utter indicated a temper most submissive to the divine will, and to those who performed the affecting offices of friendship towards him in his last hours, it was evident that in the midst of his sufferings, he was occupied in thinking on Him who had redeemed him with unknown and inconceivable sufferings on the cross.

## ELEANOR MOORE. ✓

*Henry Beaufort*  
 THE subject of this notice was born at Wellington, in Somerset, in the year 1776. Her parents were in what is termed respectable circumstances. She was educated in the best school in that part of England. On leaving school she was placed with the Misses Blicet, milliners, in the town of Taunton. In this situation she obtained the sincere regard and respect of the ladies with whom she was placed. For four or five years after leaving Taunton, she was the subject of much bodily and mental affliction, which she bore with cheerfulness and resignation.

While with her parents, she attended the preaching of the gospel, principally at the independent place of worship at Wellington, but in the year 1803, she removed from Wellington to Stokegomer, and commenced business with another party, and not long after this period, received those impressions which led to a cordial acceptance of that Saviour, who 'came to seek and to save that which is lost.'

Her conversion was not of an uncommon kind; having heard the gospel preached for many years, she was seldom without transient convictions, and after they became more strong and lasting, she was convinced of the sinfulness of all the vanities common to her age and sex, of which dancing was the chief. About the time of her first hearing the gospel from the minister at Stokegomer, her society was much sought by some worldly acquaintance, who made such professions of regard for her, that she found some difficulty in separating herself altogether from them, without giving them an unfavorable impression of her religious friends, and the *new* religion which they were said to profess. As she receded from her worldly acquaintance, she became more and more attached to her Christian friends, her esteem for whom was strong and decided.

She was very regular in her attendance on the means of grace, and seldom permitted the greatest inclemency of weather to keep her from the house of prayer. She greatly enjoyed social prayer and village preaching, and often walked miles to countenance it, as she conceived that the presence of Christian friends would be an encouragement to those who engaged in such exercises, as well as be attended with spiritual benefit to themselves; and she often with tears spoke of the pleasure she enjoyed, in conversing with her fellow-christians on spiritual things.

In 1803, she was married to the Rev. William Moore, appointed to

on the 3d of January, 1804, and arrived at their destination by way of America, on the 19th of February, 1805.

She accompanied her partner to Digah, where she labored assiduously in the concerns of the Mission for five years, in the midst of much to discourage and dishearten her. During this period she had been the subject of heavy affliction ; her disorder was a consumption accompanied by other complaints, which repeatedly brought her near to the grave. Her mind was generally in a composed state, and her affliction was borne with much resignation and patience.

On the 29th of June, 1812, she embarked with her husband and child for Calcutta, with hopes that the river air, might be serviceable, and that some medical gentleman might be found in Calcutta, whose prescriptions would prove beneficial : but all these hopes were vain : after about a fortnight's residence there, the most alarming symptoms again appeared. She returned to Serampore, where she expressed an earnest desire to be.

At intervals for the first fortnight, she conversed with several of her friends, and her state of mind in general was such as to afford them ground for thanksgiving on her account. For the last week she could not talk much, but her mind was calm. Her only hope was in the atonement and righteousness of the Lord Jesus, and the salvation which he accomplished was all her desire.

After a painful struggle of twenty-three days, nature exhausted, sunk beneath the disease, and she died on the 30th of August, 1812, aged thirty-six years.



## MARY AUGUSTA SMITH.

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MARY AUGUSTA SMITH was born in London, on the 23rd of December, 1809; but while she was very young, her parents removed into the country, a considerable distance from the metropolis, and under their eye, she was placed for education in a seminary in Somersetshire. Miss Smith, at the age of seventeen years, went from home, being engaged as a governess in a small family in a neighboring town; and afterwards went to reside, for about twelve months, with a pious lady in London. Previously to this event, her manners had been correctly moral: but her heart had not yielded to the gracious invitations of God in the gospel. The amiable spirit and the scriptural sentiments of this exemplary Christian, impressed the mind of Miss Smith that religion was a divine reality, and prepared her to receive further impressions, which resulted in her conversion.

Although Miss Smith's time was much occupied in the education of three young ladies, to whom she was governess, she devoted daily many hours to her favourite pursuits, redeeming the time for sleep. She committed large portions of the Scriptures to memory: she was able to repeat the Books of Psalms, Proverbs, Ecclesiastes, Solomon's Song, the Apostolical Epistles, and the Book of the Revelation. She had contrived also many methods of arranging texts of Scripture, to promote her spiritual edification. Her piety, by these means, became matured: it was of a deep and solid character; and she might emphatically be called a Bible Christian,—the sacred volume being the only visible source, from which she sought daily wisdom and strength, for direction in all things regarding the performance of her various duties.

She now directed all her energies to the dissemination of the knowledge of those doctrines which had been so blessed to herself: she established a Sunday-school on her own plan, and she gave a weekly cottage lecture in the village,—a mile and a half distant, never allowing the inclement weather to prevent her attendance, although her constitution was far from strong. It pleased her heavenly Father to bless her labors greatly, many being thus brought to see their lost and ruined condition as sinners, and to cherish heart-felt belief in the gospel, fleeing for salvation to the Lord Jesus Christ. She was also active in visiting the sick and poor in their cottages, and in circulating religious tracts and books.

Missions to the heathen could not fail to be a subject which would

gospel as was Miss Smith. A Christian friend, a respected minister, about this time informed her of the recent establishment of the "Society for Promoting Female Education in the East." Her mind dwelt much upon the arrangements of Divine Providence in favor of the degraded females in India. She was now especially led to earnest prayer frequently for the heathen; and many times in secret did she entreat the Lord, if it were his holy will, to open the way for her to put in practice the purpose she had now most fully at heart,—that of consecrating herself more entirely to His service, by becoming a missionary. It pleased the Lord to hear her prayer in this matter, and to grant her request. She offered herself as a candidate to the Female Education Society; she was accepted by the committee; and in July, 1838, she forgot her own people and her father's house, that she might more unreservedly devote herself among the natives of India, to the service of her God and Saviour.

Miss Smith arrived at Bombay on the 13th of November. Nasik was fixed on as the place to which she was to proceed in her appointed labor; but in consequence of unforeseen circumstances, it was arranged that for a time at least, she should remain at Bombay; she was, therefore, received into the family of a Christian minister, with whom she labored among the Indo-Britons; at the same time she continued studying the Marathee language. She remained at Bombay a few months, and then proceeded to Nasik, to aid Mrs. Stone, wife of the American missionary, in the schools established there. Immediately on her arrival, she commenced her labors among the young; in which she found great delight, hoping to see, at an early period, some divine fruits from her endeavors.

Miss Smith's sojourn at Nasik, however, was very short: it was the Lord's will to dispense with her cheerful services in His cause, removing her from this selected station in the church on earth, to the abodes of blessedness in heaven. The small-pox had already carried off some of her young charge, and she knew of the disease, but felt no alarm, as she had been vaccinated. She was nevertheless, on the 9th of April, 1839, attacked by that dreadful disorder, and her illness terminated her engagements with this world in the short space of a week.

Mrs. Stone often conversed with her about her situation, and she always expressed herself as resigned to the will of God in her severe affliction; and said she believed it was sent upon her for her good, and if rightly improved, would work out the peaceable fruits of righteousness. On the 26th of April, in her lucid moments, Mrs. Stone enquired of her, if God, in his righteous providence, should see fit to take her away in this sickness, if she had any fear of death? She said, "O, no!

not in the least." Her hope and confidence were strong in the Lord. Mrs. S. asked her if she would like her to read a portion of scripture and pray with her: she said, 'Yes!' and selected the 55th chapter of Isaiah. And she spoke of the comforts of the gospel, and the promises therein contained, as being very precious to her. After prayer she seemed much more composed and calm in her mind.

In the course of the day, she said, "I understand the mysteries of providence in regard to these afflictions, and I have understood them from the beginning." On Sabbath evening, the 28th, she appeared quite comfortable, and sat up in a chair by the window, to breathe the fresh and invigorating air. Her mind was then quite clear: she was asked if the Saviour was still precious to her, and if she could commit the keeping of her soul to him? "O, yes!" she replied, "I have great comfort and consolation in Him." She was asked which would be her preference, to die and go to the Saviour, where she should be for ever happy, and where she would be free from sin, or to recover! She said, she had a desire to recover, that she might do good to the boarding girls, in whom she took great interest.

On the following day, about noon, she said, 'I feel much better; the girls have been singing some sweet precious hymns, and I am so happy, my dear Mrs. Stone, I cannot tell you how happy I feel. Jesus! how precious is he to my soul! Oh, what comfort and consolation do I find in Him?' In the course of the afternoon, she held up her hands, and looking at them said, "My dear Mrs. Stone, did not the doctor say, in two days more, by the blessing of God, these hands will look much better, and the swelling will have gone down?" Mrs. S. said, "Yes, he said so: and we hope this will be the case." She appeared much better during the afternoon. But about sunset the fever returned, her mind became wandering, and she was heard to be talking about her parents, brothers, and sisters, &c.; after which she uttered a short prayer, and closed with saying, "Glory be to the Father, and to the Son, and to the Holy Ghost—Amen;" which were the last words she was heard to utter. She remained in a state of insensibility until she expired without a struggle, at half-past nine o'clock.

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JOHN LAWSON. ✓  

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JOHN LAWSON was born at Trowbridge, in Wiltshire, on the 24th of July, 1787, and remained at the same place till the year 1803; when he was removed to London, to gratify the strong propensity he felt to become an artist.

Mr. Lawson was early the subject of religious impressions, and from a child was made acquainted with the holy scriptures. The impressions produced by his mother's instructions were afterwards strengthened by the kind attentions of the master to whose care his education was entrusted; this gentleman (Mr. Westfield) often conversed with him, and prayed with him, in the most serious and affectionate manner, which under the divine blessing, produced an indelible effect on his mind, and for which he afterwards felt more grateful than for all his other favors.

Under the care of a person with whom he felt himself at home, he soon began to manifest his prevailing genius. He commenced cutting different figures on pieces of wood, and without any assistance, brought them to such perfection, that those who saw them were astonished, and convinced that the hand of nature had formed him for an artist. His father thought it prudent not to cross his inclination, and therefore went to London to seek out for him a suitable situation, and having succeeded in getting him articled to a wood engraver, returned home with a message that delighted the heart of his son. All necessary arrangements having been made, in June, 1803 he took leave of his friends, at which time his father requested of him two things: the one was to read his Bible, and the other to attend divine worship on the Sabbath; which he promised to do. He then received the parting benediction, quitted the place of his nativity, and entered the great town where to him all was new and surprising.

After his arrival in London, he applied himself diligently to his work, and made rapid advances in the art. These labors of his occupation engaged his attention all the week, and on the Sabbath-days new scenes and new companions invited him to a kind of dissipation, to which before he had been unaccustomed. Allured by these specious habits, he forgot his promise to his father, neglected to read his Bible, and seldom attended any place of worship. In this course he continued for nearly three years, though not without many struggles of conscience, and resolutions to reform. In one of these serious intervals he was led to read his neglected Bible, and to visit the forsaken chapel.



and it pleased God by these means to convince him of his sins, and soon after to deepen these convictions by affliction, and at length to make him experimentally acquainted with the blessing of salvation. He then offered himself as a candidate to the church in Eagle Street, of which Mr. Ivimey, the writer of "the History of the English Baptists," and other works, was pastor, when, according to the custom of Congregational churches, they required of him an account of his Christian experience, and his reasons for wishing to make a public profession of religion.

Soon after his admission to the church, his mind became impressed with the importance of Missions, and thinking that he might promote the great work by the knowledge of the art he had acquired, as well as by other means, he ventured to make known his desires, and was recommended to the attention of the Baptist Missionary Society. Upon ascertaining the nature of his talents and acquirements, and the important uses to which they might be applied, the Society engaged his services, and placed him under the care of the Rev. J. Sutcliff, of Olney, with whom he entered on a preparatory course of studies. These were not carried to the extent he wished, through its having been judged desirable for him to make himself master of punch-cutting in order to improve the different types used in India. This required his return to London, and nearly a year's close application. Some time previous to his leaving England he formed an acquaintance with Miss Frances Butterworth, whom he married on the 28th September, 1810.

The time appointed for his embarkation drawing near, he was publicly set apart for his work in Carter Lane Chapel, London, and after having given an account of his design and motives for wishing to engage in missionary work, which to his venerable tutor and all present gave great satisfaction, Mr. Sutcliff addressed him from 2 Tim. ii. 1. "Thou therefore, my son, be strong in the grace that is in Christ Jesus." On this occasion his beloved tutor presented him with a family Bible, on the reception of which, he composed and inscribed in it the following lines:—

Though on the stormy sea of life I roam,  
A weary mariner that longs for home,  
'Mid shoals and quicksands, yet will I not fear,  
For thee I love, my Bible, ever true,  
As mystic needle when 'tis dark and drear,  
That points the unseen way.

On the 1st November, 1810, he went on board the ship *Ceres*, at Gravesend, and on the 3d of December, after a very boisterous passage across the Atlantic, arrived with his companions in the United States; and they were kindly received by Christian friends of various

denominations. Having spent about two months in the enjoyment of such society, they again set sail for India, but the vessel meeting with a violent gale, was dismantled and obliged to put back, which together with some political misunderstanding between America and England at the time, laid them under the necessity of remaining about a year longer. While in the United States, Mr. Lawson was very acceptable as a preacher, and often had the thought, if necessitated to leave India, of returning to labour on that continent. During the last three years of his life, he acted as agent to the American Baptist Board of Foreign Missions.

Of Mr. Lawson's labors in America, we have the following concise account in his own words :—" On my arrival in New York from England, I found much delight in preaching the word. I spent the whole of January, 1811, in the town of Newark, New Jersey, and supplied the Baptist church there, brother Sharp, the pastor, being very ill. In the spring of this year, we heard of the brig *Daphne* destined for India, in which we secured passages, and previously to our sailing went to Boston to see a sister of Mrs. L.'s, where I preached at Dr. Stillman's, and at brother Paul's, a black preacher. I need not relate that the *Daphne* was obliged to put back in distress, but shall proceed briefly to state that from our arrival in Philadelphia in June, till October, I supplied the Baptist church, lately under the pastoral care of Dr. Staughton, two sabbaths in the month. I also occasionally preached to Dr. Staughton's congregation who assembled at the court-house, not having a building of their own at that time; and at Mr. White's and Mr. Peekworth's. I preached once at the Tabernacle (Independents), and once for Dr. Green (Presbyterian). While at Frankford, I preached as often as I could, as they had no pastor. I opened a Wednesday evening lecture, which was well attended, the place being sometimes full, which was a ground of hope and joy, as formerly two or three only constantly attended. I preached also as often as I could on the Sabbath day to this congregation, and generally on the Sabbath evening. The poor blacks in this village are of the methodist persuasion, and though probably sincere and pious, are extremely irregular in their behaviour at worship. They invited me to preach to them, which I did often with great pleasure. Out of respect to me they behaved with decorum, and appeared to love the word, as much as though it had been delivered by a methodist. In October, we left this place and went to New York. But before our journey, I received invitations to supply, whilst I remained in the country, the first Baptist church in Boston, the Baptist Church at Bullington, and that at Poughkeepsie. I accepted the latter invitation, and soon paid them a visit of eight or

ten days. I never found such enjoyment as at this place ; the prayer-meetings were crowded. After being here two or three days, a young woman who had long been seriously disposed, applied for baptism. Her mother is a baptist, her father a quaker. The place for baptism was exactly opposite the house of this family ; it was accordingly thought convenient for the friends to meet there before the ordinance of baptism was administered. The mother of the young woman invited us, because her persecuting husband was from home. We were just beginning to sing, when the man suddenly came in, and in a violent passion exclaimed, " What business have you here ? who sent for you ? I suppose you want to baptize my daughter ; but you shall not. I desire nothing of the kind, get down every one of you." It was in vain to remonstrate ; to urge that his daughter was old enough to think for herself ; every one ought to act without interruption, according to the dictates of their own conscience, especially in this land of liberty. We were obliged to go away, and he locked the doors, and barred the windows. However a friend who lived opposite received us, and while we were looking with regret at the house of the persecutor, the daughter and a friend came out, and went to the water, which was about ten or twelve paces from the house, and we went down into the water singing, " Hinder me not," &c., and it was said the angry father could not forbear observing from the window, his daughter following Christ. They unanimously invited me at a church meeting to labor for them, till I should have an opportunity of going to India. I soon had the pleasure of baptising five or six more, one of whom was another child of the persecutor ; she wept much, when her father turned us out of his house. The day was extremely cold ; the spectators were numerous (above a thousand) and we had to break the ice which was three feet thick. Several came forward and joined the church who had been members of other churches. The next month I should have baptised others, but the intelligence of the ship *Harmony*, bound to India, occasioned our leaving the place, a place in which I could have lived, labored, and died with delight, but for a superior call to a different scene of labor."

On the 8th of February, 1812, Mr. Lawson again took leave of his friends at Philadelphia, and went on board the ship *Harmony*, which arrived in safety in Calcutta on the 10th August, 1812. In rather more than a month after his arrival, Mr. Lawson had a most affecting interview with his elder brother, whom he little expected to find in this part of the world, and whom he and his friends in England had supposed to be dead.

On the arrival of Messrs. Johns and Lawson, previous application to the Government having been made on their behalf, they were allowed to

continue in the country, till the will of the Directors should be known; and on the ground of this allowance, Mr. Johns was appointed by the Governor-General in Council, Acting Surgeon of Serampore, and Mr. Lawson was permitted to reside at the Mission House, where he assisted in the improvement of the Chinese types.

In January, letters passed between the Secretary to Government and Dr. Marshman, the result of which was an acknowledgment on the part of the latter, that the missionaries came out without leave of the Directors. On the 12th of March, the missionaries received a communication from the Governor-General, ordering Messrs. Johns, Lawson and Robinson to return to Europe by the fleet, then under dispatch. This was succeeded the same day by an order from the Police Magistrate at Calcutta to each of them, requiring them to appear before him the next day. This Mr. Lawson did, accompanied by Dr. Marshman; when the magistrate insisted on Mr. Lawson's signing an engagement positively to embark on board one of the two ships then under dispatch, Dr. M. alleged that they had not been made acquainted with the order twenty-four hours, and that they had not been able as yet to make any arrangement respecting either themselves or their infant families; and further, that it was their intention to make a respectful application to Government on the subject, and though they would cheerfully sign a promise to comply with the will of Government, it yet seemed peculiarly hard to compel them to sign an engagement, which, when sent in to Government, might tend to lessen the effect of a subsequent application. It would make them appear inconsistent to be praying for relief from an order, which they had solemnly pledged themselves to perform. This, however, had no effect on the magistrate, who, on Mr. Lawson's hesitating to sign the engagement, immediately committed him to custody, and sent him to prison, where he continued some hours, till, on Dr. M.'s application to the Secretary to Government, he was released. He was, however, required again to appear before the magistrate, which he did and signed the required engagement. A similar order was sent to Mr. Johns, which he also signed. Mr. Robinson was gone to Java, a few days before the order was issued.

The missionaries, though with but little hope of success, resolved to petition the Governor-General. It being represented to His Excellency that Mr. Lawson had begun a fount of Chinese types, which was not completed, this plea operated in his favor; but no attention was paid to the application on behalf of Mr. Johns; and on the 29th of March, Mr. and Mrs. Johns were obliged to bid their Serampore brethren farewell, and return to their native land, on board the *Lord Castlereagh*.

At length "after five or six years of striving, hoping, struggling and



despairing," as he himself expressed it, Mr. Lawson may now be viewed as *in* India. His heart was now elated beyond measure—"Could you but once see the spot," wrote he, "the characters and the work which have excited the astonishment of the religious world, you would immediately say 'what hath God wrought!'—'This is the gate of heaven!' I had formed an idea of the place before my arrival, and notwithstanding my very high expectations, I was perfectly astonished."

Mr. Lawson was now settled at Serampore, where the versatility of his talents rendered him of essential service to the printing office and school in that place. In connection with his other engagements, he commenced the study of the Bengalee language, which he afterwards read and wrote correctly. The great work which he accomplished was the production of the types, used in the Eastern languages, particularly the Bengalee and Chinese. The natives believed this an impracticable task, yet he not only accomplished it, but taught them how to carry it on and other characters, without his aid; so that the effect of his labor will be felt perhaps longer than his name will be known.

Soon after this an accident occurred to his eldest daughter, which rendered it necessary for him to remove from Serampore to Calcutta for medical advice; and after he came to this city, other events transpired which opened to him a new sphere of action. He was now invited to become the pastor of a church; and in the commencement of 1816, he, together with the Rev. E. Carey, was ordained co-pastor of the first formed Baptist Church at Calcutta, where, for about three years he continued to labor, with considerable acceptance and success. Circumstances having led to the formation of a second Baptist Church, which met for worship at a distance from the former place; and Mr. Carey and Mr. Lawson having withdrawn from the first church, Mr. Lawson was unanimously chosen the pastor of this infant community, and within about twelve months a neat building was erected in the Circular Road, the whole, or nearly the whole, of the funds for which were raised by the contributions of the inhabitants of Calcutta. This was the last scene of Mr. Lawson's labors; and it formed, as he said upon his death-bed, the happiest part of his life.

In addition to the duties of his pastoral office, he used at one time to preach very frequently in the Fort; and many soldiers who there heard him were reclaimed from a life of profligacy to that of piety, by his instrumentality.

It is almost unnecessary to state, that in connection with his ministerial engagements, he spent a considerable portion of his time in the work of education. About fifty young ladies constantly received from him instruction in writing, grammar, composition, and geography, and

many in drawing. He devoted also a portion of his time to scientific pursuits. He was well skilled in music, and composed a number of excellent tunes, some of which are commonly sung in England, America and India. He had a very good acquaintance with Natural History, and compiled several numbers of the History of Beasts for the Calcutta School Book Society. His knowledge of Chronology, Mineralogy and Botany was considerable. In the last class of Botany which treats of Cryptogamous plants, he carried his researches to a great extent: perhaps no one in India exceeded him in this department. His drawings of these plants would be a valuable acquisition to any one engaged in the same study. ✓

In the discharge of his various duties, and in the pursuit of general knowledge, he did not lose sight of a favorite recreation, viz. the cultivation of the muses. Between the years 1820 and 1825, he published four works, *Orient Harping*, *Female Influence*, *the Lost Spirit*, and *Roland*, with some small pieces; besides which he has left behind a manuscript volume of *Miscellaneous Poems*, which with his *Maniac*, published originally in England, in 1810, were in the press. The parts in which he most excelled, were the descriptive, the pathetic, and the ludicrous. He was occasionally led, under the inspiration of poetry to turn this delightful recreation into a principal employment, and though he knew not how to avoid it at the time, he afterwards felt sorry for such aberrations, and in his last affliction confessed it as one of the errors for which he hoped to be forgiven. Such is the frailty of human nature, even in the best of men, that their very virtues have their excrescences. 1

About eight months before his death, a remarkable change was observable in his whole deportment. His mind seemed more spiritual, his temper more amiable, his conduct more active, and his preaching more heavenly. His friends viewed these things as the hopeful signs of his more extensive usefulness in the Church militant; but they now look upon them as the effects wrought by the Holy Spirit to prepare him for the church triumphant. The night on which he last administered and last partook of the emblems of the Saviour's death, was a most solemn and affecting season to all the members who were present. This took place on the 4th of September, 1825, and on the 11th he preached his last sermon. He had been for several weeks previous very unwell, with an occasional pain in his side, accompanied with a troublesome bowel complaint, which he disregarded, apprehending it would be of no consequence. On this day, however, he felt very ill, which Mrs. Lawson perceiving, endeavored to dissuade him from preaching. He said, however, that he must attempt it, as he felt it would most likely

be the last time he should do it. His text was, Hosea xi. 8—'How shall I give thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine heart is turned within me, and my repentings are kindled together.' It was a very affecting address, and seemed indeed as though it was expected to be the last he should deliver to his people. On the notes of the sermon he wrote the date at which it was preached, with these words, "very poorly indeed." Amongst the items of improvements in the sermon, were the following:—"If afflictions tend to bring us near to God, let us welcome them. How refreshing are the thoughts of heaven, where complete emancipation from sin is contemplated. There God will no more have occasion (from the backslidings of his people) to put the tender inquiries of the text."

He still continued very ill, till Friday the 23d September, when although very little better, he was recommended to try a change of air, and went over to Howrah to spend a few days with Mr. Statham. Soon after his arrival, he wrote a note to Mrs. Lawson, from which the following is an extract:—"I am obliged to say, that never was I in such a state before, God alone knows what are his plans respecting me. To him I desire to commit myself for time and eternity. I am perfectly convinced that good is the will of the Lord concerning me. O may I be his, then all will be well." On the day following, he wrote again to Mrs. Lawson, describing his dangerous symptoms, and then proceeds:—"I am, I must say, very anxious about myself for the sake of my dear family. Still I desire to submit, and to acquiesce in all that God is pleased to do with me. Farewell, my dear. Let us be more wholly given up to God, and then we shall be less anxious about our poor selves." He felt now a more severe pain, which gradually increased, till it became exceedingly distressing. He was brought home again, and the best medical advice obtained. It was now ascertained that an extensive inflammation of the liver had taken place.

From this time he appears to have indulged but faint expectations of recovery; yet his mind was wonderfully supported in the affecting and overwhelming prospect before him. He said at different times, "I have great need of patience to bear this long affliction as I ought, but I would not have been without it for a world. I have had such enlarged views of the suitability of the plan of salvation by an Almighty Saviour, to the wants of a dying sinful creature, as I never possessed before. Should I live, I will preach more than ever to my people of the infinite righteousness of Christ Jesus as the only foundation of a sinner's hope. I have no elevated joys, but I have a good hope, being fixed on the rock Christ Jesus. I have great reason for gratitude; for

though constitutionally subject to extreme depression of mind, and in my former illness grievously afflicted by it, I have not during this illness had a cloud cross my mind. All has been tranquillity and peace."

In this state of mind Mr. Lawson continued daily growing weaker, till the 15th of October, when medicine producing no improvement in his symptoms, his medical attendants recommended his going to the Sand Heads. On Monday, the 17th, he was conveyed by Mr. Pearce on board a boat to try the river air. The weather which before had been unfavorable, during the night became very fine, and a delightfully cool breeze sprung up, and continued till the close of the day following, so that the trial was made under the most auspicious circumstances; still, however, his complaint was not checked; but during the Monday night, and the whole of Tuesday, continued to exhaust him as before. His usual medical attendant, Dr. Browne, being again consulted, stated, that he could entertain but very slight hopes of Mr. Lawson's recovery. When this was communicated to him, he said, "I am well aware the Doctor is correct; I feel I cannot live long, for I find a sensible decay of nature. But I can launch into eternity without apprehension, relying on the perfect righteousness of the Redeemer." He now communicated his wishes respecting his family and his church with the greatest composure, and then took leave of his friend, Mr. Pearce, with the most touching expressions of affectionate regard. After these exertions, he fell into a doze, from which, when he awaked, not perceiving any one near him, he began to pray, and used among others the following expressions, which were committed to paper soon after:—"Blessed Jesus! I am a wretched, unworthy creature, but I know thou hast purchased me with thy precious blood, and has entered into covenant relations with thy adorable Father on my behalf, that I should not be hurt of the second death. I am altogether polluted, but thou hast covered all my defects with the spotless robe of thy perfect righteousness. I feel that my flesh and my heart are now failing, but I know that thou wilt be the strength of my heart and my portion for ever. Blessed, blessed, blessed, God! I have received from thee an intimation that I must go up to possess a heavenly mansion, and shall I decline the invitation? O no! only grant me a few days to warn my people, that:"—Here his voice became low and indistinct, and perceiving Mr. Pearce, he said, that he felt he could not survive more than three days: and then begged him, in the most urgent manner, to make arrangements for his immediate return home. He said, "I wish to see my dear family and friends, and to speak to the members of my flock. I want to leave among them my dying testimony to the truths of the gospel."



wishes, but it was doubted whether he would reach home alive. Before leaving the boat, he said to Mrs. Pearce, "I am fading like a flower." She replied, "But to bloom again in an immortal paradise." He rejoined, "Yes, I am falling to the dust; but (with peculiar emphasis) I shall rise again." Through the kind assistance of friends, Mr. Lawson, though excessively weak and helpless, was conveyed home with less difficulty than had been anticipated. It was, however, too evident, that, as he expressed it, he came home to die; and from this time he, as well as his afflicted wife and friends, seems to have considered his recovery impossible.

On Wednesday morning, he addressed his children and missionary associates with much propriety and pathos; and in his messages to absent friends, manifested much affection and divine support. He said to Mr. Penney, "Tell Carey—that I am now passing through the valley of the shadow of death, and that I have the presence and assistance of my Redeemer. I have strength equal to my day." He said to Mr. Yates respecting Mr. Hoby, "You know Hoby; I knew him some time before you, and I trust we both had the same spirit as to the Mission. He well knows what a poor trembling and almost despairing creature I used to be: but tell him, tell him that you saw me die, and that I had peace in my last moments. Tell him that I saw nothing frightful in death, but found light and comfort while passing through the dark valley." He remarked also: "If I must say any thing about the improvement of my death, I think I should like it to be made from 1 Tim. i, 15. "This is a faithful saying," &c. as most suitable to my experience. And let nothing be said in the sermon to exalt man, but let all be to exalt the Saviour. I feel that I am the chief of sinners; but I have preached Christ as an all-sufficient Saviour, and now I find him so to me." At this time, when asked if Mr. Yates should pray with him, he said, "Yes, but let us sing first." He then selected that beautiful hymn; "Jesus, I love thy charming name," &c. and gave out and sang himself the first two verses and the last. It was exceedingly affecting to hear his tremulous voice, in this, his last effort to sing on this side eternity, repeat the last verse, so very appropriate to his circumstances and congenial to his feelings:—

"I'll speak the honors of thy name  
With my last laboring breath,  
And, dying, clasp thee in my arms,  
The antidote of death."

On Thursday, the Native preacher Paunchoo came to see him, when he said to him: "Paunchoo, I am now going to the presence of that

preach. We believe that the everlasting righteousness of Christ can save sinners ; and I beg of you, when you go among your countrymen, to tell them fully that it is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." In the afternoon, Messrs. Warden and Gogerly called to see him. When asked, If he had any thing particular to say to them, he replied, "No ; only that they may abound more and more in the work of the Lord." After this he rapidly declined, and on the Friday morning it was evident that his dissolution was at hand. Mr. Pearce intimating this to him, said he hoped he could say, "The will of the Lord be done ;" he replied, "I would, rather say, Now let me die, O Lord ! now let thy servant depart in peace." On his adding, "When you walk through the valley of the shadow of death, you need fear no evil ;" he immediately caught the allusion to the 23d Psalm, and replied, "No. The Lord is my shepherd, I shall not want. He even now maketh me to lie down in green pastures." To Mr. Penney, who asked him how he felt, he said, "I am well, I have still a good hope. I am on the foundation." To Dr. Carey, Mr. Hill, Mr. Robinson, and other friends, who at different times called to see him, he used similar expressions. At one time he said : "I have not the smallest idea of recovery, and therefore do now most solemnly commit my soul into the hands of my Almighty Saviour. Blessed be God that he ever called me by his grace." One of his friends observed, "Yes, blessed be He indeed, for where he hath given grace, there he hath promised to give glory. Whom he calleth, them also he will justify and glorify." He rejoined : "Yes, he hath loved me with an everlasting love, and therefore with loving-kindness hath he drawn me."

Soon after this, his mind oppressed with disease, became incapable of thought, and he said little more in the exercise of his reason before his death, which on Saturday night, the 22d October, 1825, at 11 o'clock, admitted him to the joy of his Lord, and to the keeping of that Sabbath, which remains for the people of God. He was thirty-eight years of age.

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## RUZEE-OO-DEEN.

IN 1828, when the Rev. Mr. Wilkinson, of the Church Missionary Society, was distributing tracts in the bazar at Goruckpore, a young Mussulman, amongst the crowd, being very solicitous for a portion, received that entitled "Sin no trifle." In the course of a few days he came to Mr. W. and told him that some months previously, having heard a tract read at Ghazeepore, doubts had arisen in his mind, concerning the truth of the Mussulman faith. He became restless and uneasy, and with no particular object in view, wandered to Goruckpore, where he received from Mr. W. the above named tract, that *then* being unable to read, he took it to a person in the bazar, to hear the contents; who assured him it was of evil tendency, would do him no good but the reverse. Khadur-Buksh, the youth alluded to, however, wishing to judge for himself, overcame his scruples, by saying "if poison is set before me, I need not eat it, unless I choose."

This poor young man came under Christian instruction; shewed evident signs of a change of heart; gave Mr. W. reason to rejoice over him; and was in course of time baptised; but alas! a year or two afterwards, during the absence of his pastor, he fell into sin, shortly after which he died; it was hoped, however, a penitent. He was a family connection of an interesting old man, Sheikh Ruzee-oo-deen, who, hearing of his having embraced Christianity, came to reprove him in no gentle terms, and when Khadur-Buksh meekly replied to his angry taunts, and asked him to sit down, and hear *why* he had embraced the gospel; he answered, "Do you think I would defile myself by sitting down with a Christian *dog*." The Christian spirit in which Khadur-Buksh received Ruzee-oo-deen's reproaches, softened him, and he was told he *might* go to his house (which was three miles distant) and he would hear what he had to say.

The visits to the Sheikh were frequent; and under Mr. Wilkinson's instructions, Khadur-Buksh set forth some of the leading truths of the gospel; pointing him to passages in the New Testament, which Mr. W. had privately furnished. This blessed book was read in secret by the enquirer, who at length took courage and came to the parsonage. On entering, he looked around cautiously, to see if they were alone; and when the doors had been closed, at his request, he told Mr. W. all that had occurred, adding that he desired to know more about the religion of Jesus; but as he was by no means convinced that it was the *true* faith, he thought it unnecessary to expose himself to persecution, and therefore wished the object of his visit to be kept a secret.

He came again and again, and as his faith was strengthened, his fears subsided; the Testament was no longer hidden under the pillow of his couch, but exposed to view, as a book of which he was not ashamed. On the day previous to his baptism, much delight was experienced by a friend, who had a long and interesting conversation with him, on the important subject which principally absorbed his thoughts.

His honourable and upright conduct, which at all times commanded the esteem and confidence of his friends and neighbors, secured to him a favorable reception from his immediate connections on his return home, after having been received into the church of Christ by baptism. He had not concealed from them his intentions, and no opposition, even by word, was offered. But on the third day, a persecuting storm arose, which prevailed with unremitting fury, during the remainder of the week. The whole town of Goruckpore was in an uproar; and little bands were assembled in various parts conversing over the *dreadful* calamity, that Ruzee-oo-deen, one of their chief saints, had become a Christian! The Mooftee, and others interested in the support of Mahomedism, evinced the utmost anxiety to reclaim him from Christianity, and induce him to swear allegiance again to the authority of the Koran. All that scorn and malice could suggest was levelled against him with all the indignity, short of personal violence, that the most deadly hatred could contrive. But finding him steady to his purpose, resolutely fixed, insult and contumely were exchanged for entreaties. All, however, to no purpose. He had calculated the cost, and having embraced the religion of the New Testament on conviction, he was willing to die in its defence. Having discovered his former creed to be a cheat, and having been directed by the Spirit of truth, to the holy scriptures for salvation, he had found abundant consolation, and now obtained in an eminent degree, that assistance from above, which was so much needed in his hour of trial. So powerfully was he supported, that in the midst of their revilings he remained unmoved; meekly submitting to and praying for his persecutors. He gave God the praise for being enabled to bear the trial (as he expressed it) "like a lamb;—had but a small measure of his present suffering been heaped upon him in his unrenewed state, he would have shewn the fury of a tiger." When some of the native Christians went to see him from the Parsonage compound, sent by Mr. W. who deemed it unadvisable to go himself (lest the irritation against the sufferer should be increased,) but who proposed doing so if his presence would be a comfort to him; he replied, "Oh no! tell him I can bear the ill-treatment to myself; but if my persecutors were to abuse *him*, I fear my faith and patience would fail."

Ruzee-oo-deen was baptised on Sunday, 10th August, 1829. On the



19th, his family and dependents were taken from him by night, as also the chief part of his furniture, and eighty-five rupees in specie. In the morning the good man was found with the New Testament and Psalms before him, rejoicing that God had bestowed on him the privilege of being acquainted with His Word. It can be no matter of surprise that an attack of fever, should have been the result of such intense excitement. On entering his dwelling, about this time, he might be found sitting on a couch in the verandah with his books beside him. A Musulman of his acquaintance was near, who through evil and through good report, had adhered to him, whereupon he was reminded for his comfort, that *all* the disciples of our blessed Saviour abandoned *him* in his extremity, and not one remained to offer sympathy. A sister of Sheikh-jee, as he was called by his friends, on hearing of his deserted state, determined, in spite of the obloquy which attached to her in consequence, to prepare his food. The venerable convert was perfectly aware of the base and infamous means which had been resorted to, in order to alarm and intimidate the members of his family, but rested satisfied, that when time should have developed the iniquitous proceeding of his enemies, they would thankfully return. Thus did he possess his soul in patience, and meekly bear the injuries, so cruelly cast upon him.

About this time one of his sons arrived from his village (situated not far distant from the mountains of Nepaul) in consequence of a report, that some terrible calamity had happened to his father. The journey was performed with great precipitancy; but an interview dissipated all the young man's fears, and he returned in peace to his rural occupations.

A short time before Mr. Wilkinson left the much-loved scene of his labors for Europe, he perceived, that Ruzee-oo-deen was laboring under some mental anxiety, which disturbed his peace. Upon being questioned as to the cause, he replied he had been thinking, that after his death, which could not be far distant, quarrels, even perhaps to blood-shedding, would arise in his family, for the sake of his property (for he was a man of wealth); Mr. W. then advised him to build a small house on "the farm," (the Christian settlement at Goruckpore) to set aside a sum of money, the interest of which would just support himself and a servant, and then divide the rest of the property amongst his family. He did so; and peace was restored to the heart of the aged saint.

After his baptism, he gave a piece of ground to the Church Missionary Society, which had been set apart for a mosque to be built upon to

A striking proof of the value in which he held the life of his devoted missionary pastor, was, that on seeing his health declining, he earnestly intreated him to visit his native land ; but, he added, “say not a word to your people here, or, regardless of the consequence to you, they will endeavor to dissuade you from going ; and your *life* will be the sacrifice.” He knew that in all probability they would never meet again in the flesh ; yet, loving him as he did, he urged him to depart. The following beautiful letter from this aged saint, followed Mr. W. on his journey ; and soothed him under the heavy trial of quitting a spot of missionary labor, where the Lord had met and blessed him :—“Peace from God and his son Jesus Christ ! may the respectful salutation of an unworthy old man of the earth be acceptable ! Furthermore, as long as two affectionate hearts live in daily respectful, though familiar intercourse with each other, the full strength and sweetness of friendship is not known. But when the hand that united the hearts, separates those hearts to an almost infinite distance of space, each heart goes out of itself after the other heart, and the fulness of affection each for each, expands in its search after, and longing for return and re-union. This old man has felt this, from the moment you were taken from us, and my soul continually pours out itself in longings for your return ; so I pray to the Father, Spirit, holy and true, to restore you to India soon, very soon, in the vigor of health, and in the full bloom of youth. The days of my strength and beauty are gone into the heart of eternity, and I am gently drooping and bending, with the weight of hoary locks, and the sorrows of age, to my mother earth. If you will return this year, my eyes may be brightened with one more sight of you. If your health should cause longer delay, these eyes will meet those eyes no more in time’s tabernacle. Our hearts were gladdened with news from the shores of Bengal and Madras, but since then not a whisper have we heard of you. Alas ! alas ! everything here remains much as you left it, save one sad event. Our Shepherd, the late Rev. F. Wybrow, with his staff in his hand, and his sandals on his feet, walked over the Jordan of death to the promised land of Canaan, leaving us poor sheep in the wilderness. Blessed be God, the pasture is not quite withered, the rivulets and streams of living water are not quite dried up, and we know that the fountain never fails. So that while we sorrow for our earthly head, our heavenly one still lives and we in Him. We are the garden of the Lord, and if his sun shine upon us, we shall remain fresh and flourishing. For one year more I will continue to look for you and to expect you. Till then may the land, into which you scattered the seed, remain like a well watered garden, and may this little bed of earth be every moment refreshed ! If in a short time you should not

return, bid me to England, and I will go ; just have an interview and take my leave of this world for ever. Every day is a year to me because I am left thus alone. There is nothing like love ; it is stronger than death ; it will live for ever. Forget not this old man, and pray that the sickle may not do its work till the corn is fully ripe. And should this one sheaf be gathered in soon, yet forget not the thousand that still remain, ungathered, unripened, uncultivated. Still remember that the harvest is great, and few the planters, and few the cultivators, and few the reapers. May many, very many, enter into your labors, when this poor tottering staff shall be broken, and may you be crowned when the great harvest of the world shall come."

This good old man continued for *thirteen* years a steady consistent Christian, from the time of his baptism, till the departure of his beloved friend and pastor for England, shortly after which, he entered into the joy of his Lord ; and though his faithful friend was not near to receive his dying testimony, the evidences which he gave in his *Christian* lifetime, of being a child of God, are sufficient to comfort those who loved him, and to assure them that he continued steadfast to the end.

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## THOMAS BEIGHTON.

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THOMAS BEIGHTON was born at Ednaston, a village in the county of Derby, on Christmas-day, 1790. His parents moved in the humbler walks of life, and at that time neither of them served Christ. On his father's side, he was descended from an ancient Irish family. It appears that a member of this family was a Protestant, and was compelled, in one of the Irish rebellions of the seventeenth century, to seek refuge in England. He had four sons, one of whom settled in Derbyshire. His mother was the third daughter of a respectable farmer, a man of strong mind and upright character.

Little information can be obtained about Mr. Beighton's childhood, but from what is remembered of his mother's testimony, he may be said to have been "fond of books from his infancy." He found more companionship in books and pictures, than in boys of his own age. For some time he went to a day-school; but while there, on one occasion, an accident occurred, by which he dislocated an arm, and it seems that, in consequence, his fond mother would never suffer him to go again. It is remarkable, considering the absence of religious influence, that almost immediately after the Bible was introduced to him, it became his favourite book. In speaking of his childhood, he says:—"I took great delight in reading the Bible; but I read it merely as a book containing historical facts, which, at a very tender age, attracted my notice, and gave me much pleasure." He adds: "I recollect that when very young, I had impressions of a serious nature, and sometimes retired in secret to pray, fearing lest I should die, and eternally perish." These are certainly remarkable facts, seeing that his parents were not converted to God till some years after, and that he attended in childhood the ministrations of an Unitarian preacher.

It appears that he was not merely an attendant on the ministry amongst the Unitarians, but belonged to the Sunday-school connected with their place of worship. The superintendent of this school, probably discovering some unusual features of mind in his pupil, took peculiar interest in him, and he seems to have cherished the most grateful remembrance of his attentions. Some pious relatives, who worshipped at the Independent chapel, Brookside, Derby, found him here, a youth with an opening and inquiring mind, of upright character, and lovely disposition, but growing up a Socinian in creed, and almost ignorant of the name of Christ. He was thirsting for the truth; and hence, when they disclosed something of the truth to him, he



says :—" I felt a strong inclination to go with them to their place of worship, and frequently gained permission to do so on Sabbath afternoons, when teaching was over." He still, however, continued his attendance at the Unitarian chapel, morning and evening, and appears to have done so for some time.

He thus describes his state of mind at this period : " I was enslaved by self-righteous principles, and, like the Pharisee, vainly imagined that I could do something to merit the favor of God, and purchase an inheritance among ' the saints in light.' Though frequently told that the gospel was not preached where I attended, being ignorant of its nature, these words seemed as idle tales, and I went on building for eternity on a false foundation ; and if God had not, in mercy, interposed, my soul would now have been preparing for eternal burnings." His friends, however, persevered in taking him with them to hear the truth, and he appears to have formed an intense attachment to the person and preaching of their minister ; at length he left the Unitarian chapel, and amid some persecution, entered the principal class of the Sunday-school, and became a constant attendant at the Brookside chapel. " At that time," he observes, " the Holy Spirit, I trust, began effectually to teach me, and I discovered my wretchedness and lost state as a sinner, and that through Christ alone I could be saved. I regularly attended the means of grace, and gradually ' old things passed away, all things became new.' "

He was now in his fourteenth year, and his parents were devising some plan for his future and permanent employment. So many schemes were laid before him, that he became greatly anxious and perplexed, and " frequently," as his sister observes, " bathed his pillow with tears," as he thought on this crisis, and besought the guidance of God. He says, " God raised for me an unexpected and an unsought friend." This was Mr. Pritchard, then a bookseller in Derby, a deacon of the Independent Church, and an active village preacher, and afterwards ordained to the work of the ministry. This gentleman appears to have been most kindly interested in him, and though discouraged by his parents and many of his relatives, " purely out of his own choice," Mr. Beighton determined on entering his establishment. He was accordingly apprenticed for seven years.

Of his residence with Mr. Pritchard, he thus writes : " I here enjoyed many advantages, to which I was before a stranger. I was instructed in the way of God more perfectly, commenced social prayer, and received my first impressions about missionary work. During the early period of my apprenticeship, my mind was not unfrequently dis-

young man, who lived in the same family, I feared, did not know anything of real religion. My affection for him was great, and I longed to speak to him about prayer. I felt ashamed to kneel in his presence, and afraid to speak on the subject. 'The fear of man bringeth a snare.' One evening—a memorable one to me, *he of his own accord*, proposed that we should alternately read a portion of Sacred Scripture, and pray, before we retired to rest. The covenant was made, and the plan immediately pursued. But our happiness was of short duration. Death separated us! His soul was summoned in the morning of life to enter the mansions which Jesus had prepared for him.

The death of his companion affected him very much, and to it may be traced his final resolution to join the Church. He says: "We had often conversed about this, and determined on seeking it, but one was taken to join the Church triumphant, that the other might join the Church militant. I resolved at once to look to Jesus alone for happiness." He stated his feelings and desires, and on the evening of June the 1st, 1809, he was admitted into fellowship with the Church, under the pastoral care of the Rev. James Gawthorn.

While a scholar in the Sunday-school, he distinguished himself in its public examinations, by his extraordinary memory; and when he became a teacher, he attached himself to a Society among the young men, for discussing religious and theological subjects, and of this institution he was soon a leading member. In 1809, he commenced preaching, sometimes taking the week-night lecture for his pastor, and regularly visiting the neighboring villages on the Sabbath. He was remarkably steady and attentive, spent all his spare time in reading, conducted family worship in the absence of the head of the family, never missed an opportunity of attending the means of grace, and in particular was *never* absent at the early prayer-meetings on the Sabbath-day.

In 1812, he removed to the metropolis, and became connected with an establishment, associated with the house of Rivington. But finding this uncongenial with his feelings, he entered that of a member of the Church under the care of the Rev. George Burder. He was thus providentially introduced to the Secretary of the London Missionary Society, and found another secretary, the Rev. Mr. (afterwards Dr.) Tracy lodging in the house in which he was employed.

Let us now turn from his circumstances, pursuits, and associates, and hear him tell of the rise, growth, and development of his missionary feelings. At his ordination he spoke thus: "About the time of my entering into Church-fellowship, to the best of my recollection, the missionary work presented itself to my view, as that in which I should like to be engaged for my Saviour. I was afraid, however, to speak

my feelings to any one, lest it might be deemed a presumptuous thought. My pastor instructed one of the deacons (the person who had been my teacher in the Sunday-school) to have an interview with me on the subject of the ministry. I said I did not wish to be a *minister*. The missionary work I had not courage to introduce, and thus what concerned my feelings most was left untouched. The path of duty I wished to pursue, as soon as I saw it clearly marked out." He then mentions his removal to London, and his determination soon after to abandon the idea. But, notwithstanding this resolution, everything around seemed to speak to him of the heathen. The scenes of corruption he witnessed "led him to reflect on the dreadful state into which sin had brought the human race, and the poor heathen came *again* before his mind." Among his companions, too, the heathen were constantly the subject of conversation. One of them ignorant of his feelings, urged the missionary enterprise upon him; and he adds: "At this time," while his mind was in an agony of suspense, "Mr. Tracy, gave me a number of tracts. On looking them over, I was surprised by meeting with one, which contained an account of the ordination of a missionary. Simple as the circumstance was, it had a great effect on my mind, for knowing that Mr. Tracy was wholly ignorant of my state, I could not but see in it the hand of God, and I went with renewed vigor to his throne, and asked for my Father's guidance and direction." He still, however, hesitated, but soon after, he observes: "I saw the query in the 'Evangelical Magazine,' 'What are the necessary qualifications for missionaries?' This was the very question I wished to ask. When the answer appeared, I turned with eagerness to the page, and the description there given encouraged me so much, that I determined at once to express my feelings, and seek friendly counsel. I spoke first to an intimate friend, and he so cheered me, that I at once referred the case to a deacon of the Church. He spoke of the labors, the difficulties, and the responsibilities of the missionary, and urged me maturely to consider them. I returned home, and went to my closet and my God. Finding me decided, he told my pastor, and, to my joy, from him I received every encouragement. I offered myself to the Directors of the London Missionary Society; they were men of God, and taught by his Spirit; according to their verdict should be my determination. They accepted me, and placed me under the care of Dr. Bogue at Gosport."

At college, he was a diligent student, and acquitted himself respectably in the several branches of study, to which he attended. He was beloved by all: there was an amiableness of disposition and a kindness

there was added to this, a spirit which loved to praise. As a preacher, he was very acceptable, and his labors in the villages were such as showed not merely, that the people were pleased with him, but that he was doing them good.

In his college history must be placed Mr. Beighton's ordination. In those days several counties united in a Missionary Auxiliary Society, and their county towns, took the anniversary services in turn. Wherever there was a missionary student belonging to any one of the counties in the Auxiliary, if it could be conveniently arranged, he was ordained at the anniversary service. In consequence of this arrangement, it frequently occurred that a missionary was ordained several months before his embarkation. In 1817, the anniversary services of the Midland Auxiliary, happened to fall at Derby, and a Derby student being at Gosport, it was determined that he should be ordained on the occasion. The service took place on the 9th of April, and was one of unusual solemnity. Mr. Gawthorn presented a Bible to Mr. Beighton in the name of the pastor, church, and Sunday-school. The charge was delivered by Dr. Bennett.

From his ordination Mr. B. returned to college, where he remained till it was time to prepare for his voyage. On the 18th of February, 1818, he and Mrs. Beighton, with several other missionaries, set sail on board the *General Graham*, Captain Weatherhead, for Madras, and thence for the missionary establishment at Malacca. They had not long been on the water, before a series of storms visited the Channel, in one of which, that of the 4th of March, many vessels were lost, and several hundreds of shipping disabled. A French vessel was lost about three or four hundred yards from them, and all on board perished, while the loss sustained by their own vessel alone was estimated at 2000*l*. They were brought back into harbor, and then finally sailed on the 24th of March. They reached Malacca on the 14th of September.

He very soon mastered the language, but the prejudices of the people called for effort, and patience, and prayer, which only a Christian of unwavering faith and unbending principle could have exercised.

At the earliest period of his residence at Pinang, Mr. Beighton endeavored, then among many formidable difficulties, which, however, have long ceased to exist, to establish schools. He had under his care generally from four to six, in each of which he was able to gather from fifteen to thirty children. To these schools, masters and scholars, he preached twice every Lord's-day; in the morning to the whole at the Mission chapel, and in the evening at the school-rooms, alternately.



gaged to preach to the English. In this way he was diffusing much knowledge.

For many years, Mr. B. had a printing establishment under his management. Although this was on a small scale, yet he printed thousands of books and tracts yearly. These were distributed freely among the people of the island, and others too in regions beyond. During his residence at Pinang, he published in an excellent translation, and in the form of a tract, the section in Bishop Porteus' Lectures on the Evidences of Christianity, in which he compares Christianity with Mahomedanism; and such was the ferment and opposition it occasioned, that the worshippers of the Prophet went in a body with a petition to the Governor, and requested that the missionary labors of Mr. Beighton might be at once stopped, saying among themselves, that if this was permitted to go on unstopped and uncontradicted, their system was in danger. The missionaries were summoned to a conference with the Governor on the matter. They went rejoicing that, of whatever disposition he might be, the press was free in India, and remembering that if it were not, it was their duty to obey God rather than man. No obstacle, however, could be thrown in his way.

In a letter, dated June 3rd, 1843, Mr. Beighton alludes to a similar excitement:—"The learned Mahomedan priests are in great alarm at my last tract, 'The Lock Exploded.' I have reason to believe many are sincere in their professions, and that it is a critical period with their religion. Their whole system of delusion is now exposed, and several express their regret that no learned man can reply to my tract."

Thinking that the plan of response in prayer was especially adapted to a native congregation, composed of men to whom long-continued attention was an impossibility, he translated and printed, with emendations, the Psalter, and the Morning and Evening Prayers of the Church of England. The Prayer-book and Homily Society, generously defrayed all the expenses of the undertaking, and Mr. B. finding his apprehensions correct, continued the use of this form, for his Malay congregation to the last. It did not, however, altogether supersede the exercise of free prayer.

The last work on which he was engaged was the Pilgrim's Progress. The first part he was enabled to complete and to circulate extensively. He says, "It attracts great attention. The idiom is perfectly understood, and the natives say they know the gospel better than ever they did before."

Another mode of operation to which Mr. B. gave much of his strength and time was controversy. It was his habit, on most evenings of the week, to walk into the native part of the town for the purpose of conversing with

the people in groups, as opportunity offered. This was an invariable rule during the time of the festivals. Often, too, he was invited by some of the native merchants to meet a friend in their houses for friendly disputation. He conducted, also, several paper controversies; receiving replies to his printed tracts from priests and other literati, he used to write back in answer. One of these rejoinders consisted of eighty closely-written quarto pages. The following extract from a letter dated September 24th, 1840, gives an interesting specimen of his public disputation:—"I have just been travelling for a week among the Malays in province Wellesley. For some time I had been sending over Scriptures and tracts, and learned that the people were examining them. A few months ago, I received a reply to some of the tracts, and sent an answer which cost me much labor. When I went over I saw the man with whom I had been corresponding. He is highpriest of the place, and has great influence. His confidential friend told me, that when he received my reply he was reading it till midnight, sometimes reclining on his mat. I preached the gospel to him and a large congregation of his people, and now and then there was a general burst of applause as I spoke, the priest himself joining, saying, 'All very good,' &c. I was speaking of the excellency of Christ, and his superiority to all other prophets; that he died for sinners, and arose in triumph from the grave, &c. I found *the priest had put all the books into circulation* which I sent, and urged the people to read and examine them. He assured me he would distribute all I sent, adding, that he is now writing a book for me to answer and that, 'while he has life he will not let me go, but get to my heart's core, and know all I can tell him about the gospel.' He had prepared coffee, rice, and fowls, for my dinner, at his house; after dinner I took up my quarters in an empty house, and the people visited me till midnight to ask questions, till, at last, I could talk no longer. I suppose there are not less than 10,000 people here, and all under British rule."

From the time of his settlement on the spot, to his death, a period of twenty-five years, he only left Pinang twice, and on both occasions, because a sea voyage was necessary for his health. He often used to say, that if it were the will of God, he hoped to die at this station, and mingle his dust with his beloved friend and first colleague. His desire was granted, and he died at Pinang.

For a long period before his death there were symptoms of a decayed and enfeebled constitution. After recovering from great physical depression, during the latter months of 1842, he entered, with more than ordinary vigor and feelings, on his work, till October, 1843, when, once more worn out by suspense and exertion, he sank into feebleness

and dejection. In November, he was removed to the "Great Hill," a much cooler climate, but a relapse soon after occurred, and in this state he continued, under various fluctuations of strength and spirits, till the commencement of the year 1844, when hopes of his recovery, if not abandoned, were very faint and partial. It was now too late for a voyage, and, as a substitute, he was taken in February, to the sea-side. Here he remained till his death. At first the change revived him, but he soon became as helpless as a babe. The approach of death was certain, but slow; he gradually sank into his arms, dying without any indication of disease, but from pure exhaustion, extreme bodily and nervous debility; such being the nature of his weakness, that there were apprehensions that when the last hour came, "heart and flesh" might painfully "fail," and the dark valley prove more than "the shadow of death."

For weeks previous to his death his nervous system was strongly affected, but within the *last* week of his departure, the clouds which muffled his sun disappeared, and his mind became calm and happy. For more than a week previous to his death, Mr. Stronach was in the habit of visiting him almost daily, and found him generally cheerful in the prospect of his departure. One morning, with a smiling face, he repeated some part of 2 Tim. i. 12, and said, that now he could use these words of the apostle Paul, as expressive of his own cheerful confidence and hope, 'I know in whom I have believed,' &c., and he then spoke with animation of the truthfulness of every word of God. He longed for the hour of his departure, and said, after his youngest daughter had been reading to him, 'I am a poor sinner, very near the eternal world, but, O my Saviour, remember me now thou art in thy kingdom.'

On the day before his death he was seized with paralysis, and deprived of the power of motion, and also of consciousness. The last act was one of painful interest; he called for his daughter Emily, but when she bent over to hear his parting word, it was too late—the power of speech was gone, and, probably, soon after, the power of thought. On Sunday the 14th of April, 1844, he breathed his last. Immediately after death, his features relaxed into a sweet and peaceful smile, which seemed to rebuke his friends for their tears, and say, "Weep not! for I am happy in my father's house—in my Lord's embrace."

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## CHARLES KNORPP.

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CHARLES KNORPP was a native of Stuttgart, the capital of the little kingdom of Würtemberg, in Germany. He had the privilege of being born of truly pious parents, in whose abode it could be seen and felt that religion reigned pre-eminent. Their incessant prayers for their offspring were, that they might become the children of God, and it is believed that the gentle and unceasing efforts of his kind and affectionate mother on his behalf were not unblessed.

Mr. Knorpp's younger years were spent in schools, and when that period of his life was over, his parents placed him with a friend for the purpose of learning a trade; but his Heavenly Father had chosen him for a nobler calling, as was soon made apparent. During his apprenticeship, a family affliction,—the severe illness of his beloved mother,—and the faithful preaching of a devoted young minister, led him to deep reflection, and finally to strong conviction, and it was at this interesting period, in his sixteenth year, that he truly and entirely gave himself up to the Lord. The minister alluded to, was the celebrated Höffacker, whose labors at Stuttgart effected immense good, particularly among the young. Several pious youths in the warmth of their first love, united together for prayer, under the direction of a holy and highly advanced Christian, and Knorpp was one of their number. It was there that the germ of missionary zeal was planted, and in some degree developed, and after the lapse of a few years, he with several of the other youths publicly offered himself to become an Evangelist to the heathen, and by applying to the Committee of the Mission Seminary at Basle in Switzerland, he was received into that institution as a student. At this seminary Mr. Knorpp studied upwards of five years, during which he diligently redeemed the time, and made a truly satisfactory progress, evincing good abilities, and improving every opportunity for enriching his mind. His intercourse with the tutors and brethren, was very beneficial to him; he grew in knowledge and in grace, and gave pleasing promise of becoming a useful missionary.

After leaving the Seminary, he once more visited his parents and bade them a final farewell. The hour of separation was bitter to their natural feelings, yet both rejoiced in seeing their son depart on such a holy errand. Having arrived in England with several other brethren, he entered into connection with the Church Missionary Society, and prepared for ordination, to which he was admitted as a deacon by the Bishop of London, and after this, following the call of the committee,



he proceeded to labor in North India. He with three missionary brethren had the privilege of making the voyage to India with Bishop Wilson, from whose society and instructive example he derived great benefit. He often mentioned afterwards with gratitude the high esteem and cordial affection, he received and retained for his Lordship.

He landed in Calcutta in 1833 and was soon after ordained Priest ; he then proceeded to Benares, with Mr. Leupold, his fellow laborer. There after diligently studying and attaining a sufficient knowledge of Hindee and Oordoo, he preached his first sermon to the heathen, at the expiration of nine months from his arrival, and from that period to his death he proclaimed the gospel regularly twice a day in the city of Benares.

We cannot forbear to remark here, that perhaps none but those who are actually engaged in preaching to the heathen can fully understand the peculiar difficulties and trials connected with this arduous work. Day after day the servant of God goes out, declaring salvation through Jesus to the perishing sinners around him ; but when he beseeches them in Christ's stead to be reconciled to God, himself and his message but too generally meet with opposition, derision, and scorn. Far different is the situation of the missionary, to that of the minister over a professedly Christian congregation. The former has, as it were, to intrude his message in many cases upon unwilling, and prejudiced hearers, and as an intruder he is frequently disregarded and opposed. Mr. Knorpp deeply felt this, especially in a place like Benares, which may well be termed the head quarters of Hindoo bigotry and superstition, and he feelingly alludes to it towards the close of his last journal at the very termination of his labors. " Had a missionary," he remarks, " not a gracious Saviour, before whose throne he may come with all his cares and anxieties, there would be no possibility of bearing up under the trials of his faith, and of keeping his hand on the plough." But " they that wait on the Lord shall renew their strength," and this promise was fulfilled in the experience of the deceased. Grace was given him to persevere to the end.

In November, 1834, Mr. Knorpp was united to Miss West, of Islington, a pious young lady with whom he had formed an engagement in London. She proved an affectionate and useful help-meet to him. From April, 1836, Mrs. Knorpp took an active part in the management of the Benares Church Mission Orphan Institution.

In the beginning of 1838, Mr. Knorpp felt his strength declining, and hoping to ward off a sickness, of the approach of which he had some presentiment, he spent some days in a tent, but after a fortnight they returned home, neither of them having derived any benefit from the

change. Mr. Knorpp had evidently become weaker, and this weakness continued to increase. The doctor, however, did not think his case a dangerous one. Mrs. K.'s health now became impaired, her cheeks grew pale, and a langour was perceptible in her eyes, with a depression of mind, which alarmed her friends. Soon after this they both lost their appetite, and on the 10th March, Mr. K. was obliged to remain in bed, and his poor wife was much excited, for her impression was, "my husband will not live." During two days and nights she was incessantly engaged in nursing him. The Rev. Mr. Leupold writes— "On the following Tuesday, when returning from the city, I found Mrs. K. really ill with fever; still she wished to go on attending her husband, but here I interfered, and prepared a couch for her in his study, on which she reclined. From that hour they saw each other no more in this world. During the day, the fever continued to increase on her, yet the doctor thought nothing of her illness, supposing it, as we all did, to be merely the effect of excitement and anxiety of mind. He ordered both to be kept quiet, and I went from one room to another, endeavoring to administer spiritual and temporal comfort to each of them. On Wednesday, in the afternoon, Mrs. K. came out of her room towards the place where I was sitting, and looked with intense anxiety upon me. I smiled at her, and she went away; but a few minutes after she called me, and said, 'As I lay here on my couch, my husband stood before me as if prepared to go out. He was in a great hurry and wished to kiss me, but as I hesitated, he disappeared.' She wept much, and added, 'he is dead.' I cannot express with what anguish of mind she related this, and I was exceedingly affected too, but endeavored to show her, that the whole was in consequence of excited imagination, which she allowed."

But on Thursday the sickness took a serious turn with both, and at 8 o'clock at night Mr. Knorpp's countenance changed, his teeth closed, his eyes became fixed, and death seemed to spread over his whole frame. At the beginning of the night, his prospects of eternity had been gloomy, but when Mr. Leupold saw him, at one in the morning, they were bright. He exhorted the servants, spoke to Mr. Leupold in German, and then said, "Come, Lord Jesus, come quickly." Being asked how he felt, he replied, "Peace, peace, peace is in my soul, a bright light shines before me. I could tell you more, but I must not." His countenance beamed with heavenly joy, and every one could see that the Lord was gracious to him. Some time afterwards he said to Mr. L. in German, "Ah, it is a hard thing before the thread of life is cut through. I am dying, there is no more hope of life: a

little while and I shall be with the Lord." He was perfectly resigned, and looked with longing joy toward his approaching dissolution.

The doctor having requested Mr. Leupold to inform Mrs. Knorpp of the danger in which her husband was, to prepare her for the final stroke, mentioned to her the whole of what had transpired during the night, to which she listened with joy and great interest, exclaiming, "O how happy to be in such a frame of mind, and so prepared, but he will die, and not survive, though he may be somewhat better this morning;" at the same time adding, "I hope the Lord will spare me, for I am not yet prepared, I have not prayed enough, or been so faithful as I ought." Mr. L. pointed her to Jesus, as the all-sufficient Saviour of such unfaithful sinners as we are, and also begged her to prepare for the sad tidings of her husband's going home, because though he was then better, he was still in such danger, that a relapse of fever might open his way into heaven. She calmly looked at Mr. L. and said, "I am prepared, and have been so from the beginning."

Mr. Knorpp lingered on till Sunday, the 25th, when he became exceedingly weak, and believing his dissolution to be at hand, he called for Mr. Leupold; he was perfectly sensible, but unable to speak, and therefore called for pencil and paper and wrote a few sentences containing his dying request. He then wished to write to his dear wife, but he was unable. After this day he frequently became delirious, sometimes fancying he lay in quicksand, at other times in fire, or between red hot stones. Mrs. K. also became very ill—she was evidently aware of her approaching end, and requested Mr. Leupold to destroy all her papers after her death: and then she exclaimed, "I die, I die; I trust the Lord will pardon me, and receive me to himself." About this time Mr. Leupold was himself attacked with the same malignant fever, and retired to bed with the full conviction that he should never rise again. He therefore took leave of Mr. Knorpp who was then perfectly sensible. Mr. K. departed this life on the 29th of March during the height of Mr. Leupold's fever. His end was peace; his prospects of eternity remained bright to the last. Mrs. Knorpp never heard of her husband's death. She asked but once after him, and the question was not answered. She fell asleep on the 2d of April.

## ANN THOMAS.✓

ANN POOLE, the subject of the following brief memoir, was born in Market Drayton, Shropshire, in June 1802. Her parents, Mr. and Mrs. Edward and Esther Poole, were both truly and eminently pious. Like their amiable daughter, they were brought, while young in years to the knowledge of the truth as it is in Jesus, and through a protracted life, were enabled to adorn their Christian profession, by a conversation becoming the gospel, exemplifying the power of religion, and enjoying a large portion of its consolations.

Ann Poole was at a very early period of her life, the subject of serious impressions, and, as is often the case under similar circumstances, her conversion was a gradual work, so that it would be difficult, if not impossible, to say when it took place. Indeed she herself could not tell, as she more than once affirmed when conversing on the subject. But at the end of 1817, or the beginning of 1818, when she was little more than fifteen years of age, the work assumed a fixed character, and she became decided for God. Among the means sanctified to the bringing about of this pleasing change, family trials, personal affliction, the written word, and attendance on the ordinances of the gospel, may be mentioned as the chief.

Having obtained mercy and a good hope through grace, she was anxious to evince her love to the Saviour, by a public profession of his name, and a practical regard to the ordinances of the gospel. She was accordingly baptized on a profession of faith in the Lord Jesus Christ, on Lord's-day, the 11th October following, and the same day was received into the Baptist Church in Broseley, Shropshire. From that period to the moment of her death, she was enabled to maintain an unsullied profession, and to adorn it with a holy life and conversation. On several occasions she was called to pass through the waters of affliction, and to undergo sufferings of no ordinary character: she, however, found the promise verified: "As thy day, thy strength shall be." Hence she was enabled to bear her trials with much fortitude and resignation to the Divine will.

The subject of this memoir prayed and labored for the salvation of her relatives—but not for theirs only: she was a number of years actively employed as a Sunday School Teacher, and also as a distributor of Tracts. In these exercises, as well as in visiting the abodes of affliction and misery, she took great delight, from the hope that thereby she



interests of her fellow-creatures. Nor was she without pleasing evidence of positive good of the very highest order, resulting from her unostentatious exertions. As a distributor of Tracts, she had the high satisfaction of seeing the Sabbath-breaker and the profane, by whom she and her Tracts were at first treated in a very contemptuous manner, become the conscientious observer of that sacred day of rest, constant in attendance on the public worship of God, grateful for the attention she had bestowed on him, and so far as human observation could ascertain, the sincere and humble follower of the Lord Jesus Christ.

On the 17th of May, 1826, after an uninterrupted acquaintance of more than nine years' duration, she was united in marriage with the Rev. J. Thomas of the Baptist Mission in India, and after paying a parting visit to her friends in the country, and otherwise preparing for the voyage, she left London for Deal on the 19th of June, and on the following day embarked on board the *Florentia* for India; and on the 22nd of October, she arrived at Calcutta, in a better state of health than when she left England.

Passing by the intermediate events of her life, we shall now contemplate her at its close, in the prospect of death, and near approach to the eternal world.

Between the years 1831 and 1833, her health considerably declined, and a severe domestic affliction, inducing necessarily great fatigue, added to the causes of apprehension regarding her. For several months previous to her confinement, she had an impression that she would not survive that event; and repeatedly expressed herself to that effect in conversation: latterly her mind became more cheerful and composed, though not without a foreboding of the kind just mentioned.

On Friday, the 24th of May, 1833, she was made the living and joyful mother of her fourth child. This was to her an unexpected mercy, and filled with a sense of gratitude, she shortly after requested her partner to unite in an offering of praise and thanksgiving for the benefit bestowed. This apparent deliverance from what she had foreboded seemed to fill her with surprise at the goodness of the Lord; hence immediately after uniting in the sacred acts of praise and prayer, she remarked to a friend who attended her, how peculiarly suited to her case was the expression in the psalm which had been read, "Who redeemeth thy life from destruction."

For some days she appeared to be doing well, and sanguine hopes were entertained of her speedy restoration; but towards the end of the next week she complained of great debility, and expressed it as her conviction, that instead of regaining, she was really losing strength. This circumstance recalled her former foreboding to mind, and caused

In reply to inquiries as to the state of her mind, she complained of much darkness, said, "she felt herself a great sinner, and feared she had never truly loved Christ." When reminded of his gracious invitations and faithfulness, she replied, "Yes, I know he is faithful, and will cast out none that come to him, but I fear I never did come to him; my desire is to do so, and I do hope he will yet accept me; but I feel myself so unworthy, I have been such an unprofitable servant." She was much in prayer, that the Lord would again reveal himself unto her soul, and enable her to lay hold on the hope of the gospel. Her desires towards Christ were ardent and strong; she longed to feel his love, and to behold his face in righteousness. As to the question of life or death she seemed perfectly resigned to the will of God; her anxious prayer was, that he would give her a token for good, ere he removed her out of the world, if such was his pleasure; and enable her to live more entirely to his glory, should he be pleased to raise her up again.

On Saturday, June 8th, she seemed more exhausted than usual, so as to excite considerable anxiety for the event, and she still complained that her mind was dark, and that she could not satisfactorily see her interest in Christ, though her hope was in him alone. She was thirsting for the waters of life, and cleaving to the cross as her only refuge; but she had not that sense of pardon and acceptance with God, she had often experienced through believing; nor that peace and joy which the presence of Christ, and the witness of the Spirit impart to the soul. In the course of the day, several hymns were read to her, into the import of which she entered with much feeling, particularly the 313th of Dr. Rippon's Selection, dwelling with peculiar emphasis on the lines with which most of the verses close.

" Turn and look upon me, Lord,  
And break my heart of stone."

While the last verse completely melted her.

" Look, as when thy pitying eye,  
Was closed that we might live;  
' Father, (at the point to die  
My Saviour gasp'd,) forgive!  
Surely with that dying word,  
He turns, and looks, and cries, ' 'Tis done!  
O my loving, bleeding Lord,  
This breaks my heart of stone."

The next day she was apparently better than she had been at all, and sanguine but delusive hopes were entertained of her recovery. As

worse, and spent a restless night. The following morning she seemed somewhat better, and her mind was in a more comfortable state.

A large portion of the past sleepless night, had been spent in earnest prayer, and she was now enabled in some measure to lay hold on the promises of the Word of God. During the day she suffered much from cold perspiration, and several times inquired to what it was owing, and what it could mean, evidently regarding it herself as the precursor of death.

A very short time before her death, a Christian friend remarked, "it is a great comfort to think that all our afflictions are sent by a gracious Father." "Yes," she replied, "and Christ"—Her friend could not catch the rest, she spoke so very feebly, but added, "He knows our frame, he is touched with a feeling of our infirmities, and will not afflict us more than he will enable us to bear."—"Yes," she replied, "He knows our frame; he knows what temptations we are exposed to, and I trust I am willing to leave all in his hands, and to live or die"—her voice then became so faint that her friend could not distinctly hear her words, but could perceive that she was in a sweetly resigned and heavenly frame of mind.

She spoke to Mrs. S. with much affectionate earnestness, as she was about leaving the room, "My very dear Mrs. Sykes, pray for me,—remember me in your prayers." Mrs. S. was much affected, and remarked that she had an all-prevailing intercessor, and one that ever lives to intercede for his people; she said, "Yes," with peculiar emphasis, and seemed rejoicing in the delightful thought.

About 11 she fell asleep, and slept till 1, after which she slept no more until she fell asleep in Jesus the next evening. Her waking hours were however occupied in communion with God. She wrestled with him in prayer; and he graciously heard the voice of her supplication, and appeared to dispel the darkness which had so long overcast her mind. A sweet peace now filled her soul, and she could testify of the faithfulness and lovingkindness of the Lord. On approaching her, a delightful and holy composure was observable in her countenance, and apparent in every word she uttered. On asking how she felt; she replied, "Comfortable, I do hope the Lord will be gracious to me. I have been earnestly praying that he would accept me in the Beloved, and I trust he has heard me: I can say He loved me and gave himself for me." As to bodily health, she seemed much better than on the preceding day, and a medical friend, who called in, spoke of her being taken on the river; in allusion to which she shortly after observed to a friend, "Dr. C. spoke about my being removed on the river; but ah! I

until about  $\frac{1}{2}$  past 10 o'clock, when a sudden and fatal change took place. Being told of her situation, and the enquiry put to her, how she felt in the prospect of death, she answered, that she trusted fully and entirely in Christ; that she desired to depart and be with him. Her countenance brightened during this conversation. Upon being told, in answer to a question from her, that death could not be distant, she observed, "Well, if that be the case I must be prepared;" and raising her eyes towards heaven, she presented a most fervent and appropriate prayer, and in the exercise of a living faith, committed herself to God.

She had been desirous of living a while longer, and so long as those about her thought she would recover, she was willing to admit the idea that she might, though her impressions were that she should not. Now she was willing to depart, and from the moment she was informed her death was probably near, she let go the slight remaining hold she had on earth, and fixed it firm on heaven. The concerns of that world towards which she was fast hastening, and for which divine grace had so evidently prepared her, now fully, and delightfully, and almost exclusively, occupied her thoughts.

On one of the children being presented to her to kiss, unable to bear the sight, she turned her head away and wept, at the same time praying most fervently that the "Lord would have mercy on all her children, keep them from the evil of the world, and make them plants of his own right hand's planting in the house of the Lord." At her request her partner read several portions of scripture, and a few hymns, as "Guide me, O thou great Jehovah;" "The Everlasting song," &c.; prayer was then offered on her behalf. Into these exercises she entered with great feeling, repeating and dwelling with holy delight on the words of promise, and drawing from them consolation and support—for which, and the other mercies she enjoyed, she expressed the liveliest gratitude.

After this she spoke but little, but her lips continued moving, engaged in prayer and repeating hymns. The tide of life was fast ebbing; but though occasionally incoherent and wandering, she was fully conscious of her situation, and filled with devotional feelings, until a very short time before her death. At half-past six in the evening of the 11th of June, 1833, she, in the gentlest manner possible, breathed her soul into the hands of her Redeemer.

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## RUGHOONATH.

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ON the 29th of March, 1808, died at Serampore, a poor man named Rughoo, who was baptized in December, 1805.

This Hindoo was born at a village in Bengal near Chunduna-nugura, called Huldi-danga; his father was a weaver, and, as is usual among the Hindoos, he was of his father's trade.

Rughoo was a poor illiterate idolater, unable to read or write; and, in his case, as in that of all the heathen, his natural conscience had been exceedingly darkened by their "abominable idolatries." He was an enthusiast in idolatry; his back was filled with scars, from the hooks by which he had been so frequently suspended in swinging on the infamous churuka. Added to all this, he lived in adultery many years, and wallowed in the filthiest vices.

Rughoo, at the time he heard the gospel, had come from Calcutta to Serampore, where, hearing some people talk about this new way, he called at the house of a native christian, and heard from him the words of our Lord Jesus Christ.

After his baptism, he worked in an inferior situation in the printing office at Serampore, where on all occasions he recommended the Gospel not more by words, than by a deportment expressive of real humility, and gratitude towards all around him.

With respect to the general state of Rughoo's mind, he appeared to be, as far as his knowledge went, a happy christian. When the love of Christ was the subject of conversation, exclamations of astonishment escaped his lips, while the tears filled his eyes, and often streamed down his cheeks. During the singing of hymns, or while listening to the story of redeeming love, and, not unfrequently, at the celebration of the Lord's Supper, his tears testified his sense of the deep interest he was conscious he possessed in the Gospel.

When visited by any of the missionaries, he would come to the door of his hut, and fetch the best seat he had, or could borrow, his countenance beaming with joy at their presence; and on all occasions he gave proofs, by his love to his fellow christians, that "he had passed from death unto life."

In his last illness Mr. Marshman and Mr. Ward frequently visited Rughoo, and almost always found him pleased, and affected with the glad tidings of the gospel. Mr. Ward was often highly gratified in beholding the love of this afflicted convert to the Saviour of men.

Rughoo would sometimes send for some native member of the church to read to him and pray with him, and one day (thinking his end near) he requested all of them might be called, that he might see them before he died. They who lived near were called ; a hymn was sung, a portion of scripture read, and prayer offered up for this apparently dying convert.

For some time before his death, Rughoo, so far from being afraid of death, appeared rather impatient to die, and was almost ready to question the love of Christ to him, because he did not hasten to take him to himself. He prayed day after day, that the Saviour would *prepare* him, and *take him to heaven*. Mr. Ward was once or twice at some pains to convince him, that Christ's time was the best, and that these short afflictions "were working for him an exceeding and eternal weight of glory."

As long as he was able to speak plainly, he expressed his firm hope in the death of Christ, and when he could speak only with difficulty, he indicated, partly in broken language, and partly by signs, (laying his hand on his heart) that Christ was there. One day, when one of the missionaries was present, he whispered, (laying his hand on his heart) "He is here ! He is here !"

On the Sabbath that he died, Mr. Ward, by Rughoo's desire, held the morning meeting with the native converts in the yard just before his door, although Rughoo was able to attend very imperfectly to the service ; and in the evening of that day, about ten o'clock he died. Rughoo was about sixty years of age.

## ROBERT COTTON MONEY.

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**ROBERT MONEY** was the son of William Taylor Money, Esq., one of the partners of the firm of Messrs. Forbes & Co. of Bombay, and Superintendent of the Bombay Marine, and afterwards a Director of the East India Company, and H. M.'s Consul General at Venice, a gentleman eminent for his public spirit and Christian devotedness.

Robert was born in India, which he left at a very early age, and received his elementary education in his father's family, at Geneva, and at the Westminster school, where he obtained great distinction. He entered the East India College of Haileybury in 1820, which he attended nearly three years, and at which he obtained high prizes in almost all his classes.

On his arrival in India he was attached, as assistant to Colonel Stannus, to the British Agency at Bushire. During his residence in Persia, he visited Persepolis, and other remarkable localities, and kept an interesting journal, which was printed, though not published, by his father.

After he returned to the Bombay Presidency, and had served for a short time in the Revenue Department in the Southern Konkan, he was appointed Assistant to Colonel (afterwards Sir Henry) Pottinger, the Resident at Bhooj; and subsequently he was engaged as Deputy Persian Secretary, and then Persian Secretary, to the Bombay Government.

While in Bombay, he was Secretary to the Bombay Branch of the Royal Asiatic Society, and for some time to the Native Education Society. He was much respected by Mr. Elphinstone, Sir John Malcolm, and Lord Clare, whom he attended on his journey to Rajpootana. His last appointment was that of first Assistant to the Collector of Belgaum and Sholapore, which he had asked from Government, with the special object of trying to ameliorate the condition of the depressed cultivators.

Mr. Money married a daughter of the Rev. Mr. Gray, chaplain at Bombay. In 1830 we find Mr. Money's name associated with those of other pious young men, who used to assemble with the Missionaries every Wednesday evening for prayer and religious conversation. "The individuals who assemble with us," writes Mrs. Wilson, "on these occasions, would be interesting anywhere, but are especially so in this land of captivity, where we are surrounded by the symptoms of moral death, and where even intellect seems to stagnate for

was considered a very superior young man, "decidedly religious." In conjunction with the Rev. Mr. Wilson, and Mr. Webb, a pious young officer in the Company's service, and one or two others, Mr. Money originally set on foot a monthly periodical under the title of the *Oriental Christian Spectator*, in the year 1839. Such a publication was particularly required in the Bombay Presidency, owing to the dearth of information which prevailed on religious and missionary subjects, and the difficult access to religious books and periodicals. Of this publication he was one of the editors, and for a long time the proprietor, and its pages were ever enriched by his valuable contributions.

Mr. Money's Christian principle was so much brought into notice in connexion with his philanthropic endeavors to do good, that none could be insensible to its existence. His public exertions, however, were an inadequate index of the depth of his piety. This could be seen only by those who enjoyed the most intimate intercourse with him, and even by them only in a partial degree. The private records of his secret communing with the Father of his spirit, and the dedication of himself to God's service, though never intended to meet the eye of man, alone sufficiently unfold its character.

In actually seeking the benefit of the natives, Mr. Money's chief concern was to make his own *personal exertions* bear effectually upon their improvement. The public and important situations which he occupied brought him into an extended acquaintance with them, and this acquaintance he turned at all times to great advantage. He was accessible to all who had any claims on his attention; and in his intercourse with them, he was particularly noticed for his courteousness and politeness. With those with whom he came into contact, the desire was commonly entertained, and the attempt was commonly made, to accomplish some good. He sought to introduce those topics of conversation in connection with which something useful could be advanced; and he frequently resorted to direct religious discourse, and engaged in it with much interest. "Mr. Money," said a native to the Rev. Mr. Wilson, "really wishes our salvation, and seeks to lead us into the way of peace." Instead of being disliked for his attempts to do good, he was greatly respected on this account by multitudes. The sincerity and humility with which they were made, could be overlooked only by few. Several persons were in the habit of visiting him expressly for the purpose of learning his opinions on the concerns of religion.

The members of his household were the objects of Mr. Money's special concern. He had a deep impression of the responsibility of



repaying the labors of his servants by the wages for which he had stipulated with them. So such of them as were unable to read, he afforded leisure to learn, whenever he observed in them a disposition to seek their own improvement. For such of them as could read, he procured Christian books, and personally explained their contents to them on Sabbath-days, when he had sufficient leisure to give them his attention. His domestics were required by him regularly to attend the preaching of the gospel by missionaries. In the Christian improvement of two of them, who had embraced the truth, he ever manifested the deepest anxiety. With the view of impressing them and others with the belief that there are neither bond nor free in Christ Jesus, he sat down with them regularly at the table of the Lord. He was even mindful of them in the last moments of his existence; and specially encouraged them, by a reference to the grace which he had experienced on his dying bed, and by the glorious hopes by which he was sustained, to remain steadfast in the profession and practice of the truth.

The natives, who were acquiring a knowledge of the English language, were viewed by Mr. Money with peculiar interest. It was for their sakes, principally, that he became Secretary to the Native Education Society. The duties which devolved upon him in connection with that institution he discharged with much fidelity. "His zeal to promote the moral and intellectual improvement of the natives," says Bal Shastri, his native colleague in the secretaryship, "was almost unparalleled." The situation which he held under it, he was afterwards led to resign, because he found, that from its exclusive laws on the subject of religion, he could not accomplish a quantum of good corresponding with his exertions, and because he feared that the cultivation of the intellectual, to the neglect of the moral, powers of the natives, might prove injurious. English schools, however, which were not founded on exclusive principles, continued to receive his warmest countenance. ●He submitted an excellent memorial respecting them to the Government, and he adopted other means to advance their interests. He did much to bring about the formation of the Government English school at Poonah, and that on right liberal principles, and to procure for it a proper teacher and continued support. At Belgaum, he took a most lively interest in the school founded by the missionaries at that station. "We have here," he observes in a letter dated the 21st of October, 1834, "an excellent English school in the middle of the bazar, which being near my kucherry, I visit constantly. I am delighted at the progress the boys make. They read and understand English much better than any boys

versed too in Greek and Roman history." All this attention to the interests of the young, proceeded from most enlightened views.

Mr. Money's exertions among the young were not confined to the school-room. He encouraged many of them to visit him at his own house, and to attend on the ministrations of missionaries; and he maintained an extensive correspondence with them with a view to do them good. Whenever he came in contact with converts from heathenism to Christianity, he showed them marked attention. To several converts at a distance, and even at Calcutta, he wrote letters of encouragement.

With all this personal application to the cause of the Lord, Mr. Money warmly befriended all the institutions which had as their object its advancement. Of missionary, Bible and Tract, and other benevolent societies, he was the eloquent advocate and decided supporter. He seldom missed an opportunity of promoting their interests among his countrymen. He went much beyond this. He tried to enlist the active services of all true Christians in behalf of the natives. Many of his communications in the "*Oriental Christian Spectator*" had this object in view; and he made it the subject of a special appeal to the public in a work entitled "*Christians in India*," which he wrote shortly before his death.

Mr. Money's talents and usefulness were but permitted to manifest themselves, when he was cut off, and removed to another sphere. At the beginning of 1835, he caught a fever while on a march to Sholapore, which gained ground so rapidly, that his case was considered a dangerous one almost from the commencement. A favorable change, however, took place, but it was only the lull before the storm—a relapse occurred and left no hope of his recovery. His mind was perfectly collected at the rapid approach of the last enemy, and he was quite resigned, rejoicing in the salvation of God.

The state of his mind may be gathered from a letter written to a friend, at Bombay, only a few days before he was seized by his last illness, and not a fortnight before his death:—"The blessed Lord encompasses us with mercies, yet with what ingratitude all earthly gifts, and more especially the great gift of his infinite love in Christ Jesus, are received by us, and how we seek our own peace and happiness, instead of seeking fruit, or only his glory, and leaving all that concerns us to him. How we distrust his love, and yet in making us parents, he shows us what he himself is to us. The sure mercies of David he will not withdraw, though all seem not to go well with us in temporal things,

permitted to receive it through the means of my late friend Mr. Nisbet, after a long period of very *bitter* hostility to it, and even contempt for those who entertained it; it seems *most* clearly laid down in the Epistles. . . . Then will be brought to pass the saying, "Death is swallowed up in victory, O Death, where is thy sting? O Grave, where is thy victory?" Such were the sentiments the departed gave expression to, at the time above mentioned. Such were the hopes that cheered him in death; and made him meet the last enemy without terror.

In the march, on which he was attacked by his sickness, he seems to have contemplated much upon the subject of praying for *all saints*—for he writes to a friend dated Padshahpore, December 20:—"And then what a sweet thought it is, that we (each one of us) have an interest, an actual and immediate interest, in the prayers of thousands of holy men! The whole church of God praying thus for each member thereof, forms that communion of saints which we hear of; and this kind of prayer wonderfully enlarges the heart and raises the affections to our Saviour, and pours them out toward all the people of God. Then we love them more, rejoice in their joys, weep with their weepings, and have a greater simplicity in our friendships towards them. Who knows how many blessings and mercies received by us, may have their source from the prayer of some pious person, or body of persons, unknown to us, in a different climate, under another latitude? And how do we know what bodily or mental pains may be allayed and removed by our own prayers here, in others, many a long day's journey off. Let us stir up each other then, to this gracious exercise of the gift and duty of prayer." Such was the food of his thoughts the morning he rode from Belgaum to Chandur. In the same letter, giving advice to a friend in whose welfare he seemed much interested, he says—"Be diligent and zealous over yourself with a godly jealousy remembering, as Fuller says, that the *least* sin and temptation which approaches you, has nothing less than the eternal ruin of your soul in its view. • And oh! what a reward after all is over! What glory! Shall the abominations of sin in any form rob us of our inheritance? No! let us stir ourselves as men; and let us be resolute and endure hardships as good soldiers of Christ. You endure enough for an earthly king; and is not Immanuel's crown worth all your heart's allegiance, and labor, and a thousand-fold more? Oh, let us hold on; it is but for a few days; and He is mighty who works in us. From first to last, the work is all His own, as is the gift, everlasting life. *All is of grace*"—as if he had a presentiment that his own sojourn in this world was "but for a few days," and he seemed

Mr. Money retained his faculties till the day before his death, and died in the full assurance of faith. Prayer seemed not only to be the natural element of his soul during his short illness, but his constant exercise. He was not only whole hours, but whole days, with very few intervals, engaged in it. He complained greatly of coldness in devotion, and of the depths of iniquity in his heart,—at the very time that he seemed to be standing on the threshold of heaven. His desires after holiness were most intense and constant; and he prayed that God would send disease, or disappointment, or any trial that he might see fit, if it would only be blessed to bring about his entire sanctification. Mrs. Money thought it was wrong in him to pray in this manner, and attempted to remonstrate with him on the subject. He said, “O Mary, I am so burdened and oppressed with indwelling sin, that I cannot help it. What is bodily pain? It would be a blessed state to me if it would make me love God more.” He dwelt much on the glories of heaven, and alluded particularly to the strong desire he felt to see and converse with the patriarchs and apostles. He selected Noah in particular, as one whom he wished to see. His desire to behold the Saviour was very great. On this subject he manifested something like a holy impatience. He then lay in earnest prayer. After some time he said “O! I have been so blessed,—I have had such a glorious view of eternity,—I cannot return to a sinful world! Oh no, I cannot! Is it wrong to desire that the Lord would take me away quickly?” He spoke to Mrs. Money of her great responsibility in regard to the children,—telling her to lead them to honor Christ, to guard them against vanity, and the fear of man, which is a great snare. He dwelt much on this last subject, and tried to impress it upon all around him, saying, “Of what use would youth, talents, strength, all that the world is proud of be to me?—there is but one thing that I can trust to;” alluding to the finished work of Christ. When the doctor came to him early in the morning, he said, “Oh, I am so happy, so full of peace, I would I could make you all feel the joy that I do.” He died at Sholapore, on the 21st of January, 1835.

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## MARY PENNEY.

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MARY DOWNING was born in Birmingham, in the year 1786. Her parents, J. and M. Downing, were members of the Baptist Church in Cannon Street, at the time that the Rev. Samuel Pearce was the pastor. The family afterwards removed to Newcastle, where Mrs. Penney received her first religious impressions under the ministry of Mr. Hassell. Her parents being the subjects of true religion themselves, were anxious that their children should learn its worth, and feel its holy and saving influence; and hence, in addition to the excellent example they sought to exhibit before them in their own lives and tempers, they used every means in their power to inform their minds, and impress upon them the principles of the gospel. Nor were their efforts vain, or their prayers unheard. They had the inexpressible delight of seeing first one, and then another of their children brought under serious impressions, make a bold profession of faith in Christ, and follow it up with a consistent and holy life.

The subject of this memoir appears to have been early brought under the influence of religion, as at the age of fourteen she openly avowed herself a disciple and follower of the Lord Jesus Christ, and became a member of the Baptist Church in Newcastle; and from that period to the day of her death, it might be truly said she lived the Christian. During the short time she remained at Newcastle, she was respected and beloved both by the people and the minister. Shortly after she was called to reside at Oswestry in Shropshire, and thence she removed to Shrewsbury, where she remained till she left for India. As a member of the church at the latter place, she was the companion of the minister's wife in visiting the poor and the sick members, and in attending the Sunday schools, in all of which it was evident that she took great delight.

In the hope of being in some measure useful in promoting the interests of religion in this country, she in the year 1816, became the wife of Mr. James Penney; and shortly after, under the auspices of the Baptist Missionary Society, embarked for India. Soon after their arrival she entered on the scene of her labors at the Benevolent Institution, which for twelve years engaged her diligent, intelligent and successful superintendence. She loved her charge, took pleasure in imparting to them general and divine knowledge; and had the high satisfaction of witnessing instances of substantial good resulting from

to her care, to perform well their part in the business of life, so as to pass through the world honorably and usefully; and in order to secure this object, she on all occasions endeavored to imbue their minds with the truths contained in the Holy Scriptures, rightly judging that the best and surest method of making them upright and useful members of society, was to teach them the fear of God, and impress their minds with the importance of living and acting as under his eye and with a view to his glory. While thus employed in endeavoring to impart general and religious knowledge to the rising generation, she was not unmindful of the importance of cultivating personal religion. In her whole deportment she exemplified the power of religion, and evidently enjoyed a large portion of that peace and blessedness which nothing but religion can give.

The graces that adorned her Christian character most conspicuously were sincerity, humility, habitual devotion, prudence and perseverance. She always felt a holy fear respecting the state of her heart, and exercised a scrupulous attention to her outward conduct. A few days before her death, she expressed to a friend, in strong terms, her horror of all hypocrisy. "I am sure," said she, "that neither God, nor Christ, nor angels, nor saints, can love hypocrites. I think the Devil will not love them either; I think he will hate and torment them too. I wonder what I shall be found to be when I am tried. 'Search me, O God, and know my heart, try me and know my thoughts, and lead me in the way everlasting.' " In the regularity of her attendance at the house of God she was a pattern worthy of imitation. Her devotion did not cease when she ceased to pray, or when she retired from the place of worship, but she carried the spirit of it into her daily conduct. Heathens learned something of the excellency of the Christian religion from her example, and she was the honored instrument in the hands of God, of turning several from the paths of the disobedient to the wisdom of the just.

As religion animated and supported her in life, so in her last moments it raised her above the fears of death. The whole of her last year appears to have been, in this respect, a delightful time with her; and with it, she had a settled conviction that she should not live long. Under this conviction she, a few months before her death, wrote to her father and three brothers, one of whom was frequently in her thoughts. She actually yearned over him, and wrestled with God on his account. Her last letter to this brother she showed to her husband, observing, that, "It was likely it would be her last letter, her last counsel." Thus she put her house in order, as though it had been intimated to her

In the month of June, 1829, she was obliged to leave school, owing to a violent palpitation of the heart, from which, however, she recovered after two or three days, but not without the impression that something more serious would soon follow. She continued well and active till the month of October, and appeared to enjoy her evenings of retirement as much as usual; these she generally spent in reading Fawcett's Commentary. When she met with any thing very striking, she would mark the place; and occasionally copy out large portions, that the truths might be more indelibly fixed on her memory. It may here be observed, that in her school the last was an interesting year. She had a class of intelligent girls, for whom she seemed to live, devoting her attention to their improvement with an ardor seldom equalled. She also attended to her children on the Lord's-day morning, when she used to catechise them, and open to their tender minds the word of God; and what made it still more pleasant to her was, that she believed that no less than five or six felt what they heard from her lips; so that she could say with her children on many a Sabbath, "Did not our hearts burn within us while the Scriptures were opened, and while we sung the praises of our Redeemer?—

" May I love thee and adore thee,  
O thou bleeding dying lamb."

In the beginning of October, she began to suffer from a severe pain in the side, which at last confined her to her room. The medical attendant considered her in a dangerous state (a decided attack of pleurisy). As her disorder increased, her pains became more severe, both in her side and chest. She was bled, blistered, and powerful medicines were administered, which so completely reduced her, that she was unable to move from her bed. One Sabbath morning, when death seemed pictured in her face, she spoke to her friends with great affection, saying that she had no fear of death, and sent a message to the girls at school—"Give my love to them and tell them, that I hope they will be good girls, as I shall probably never have the happiness of instructing them again."

It pleased the Lord at this time to check the disorder, and she gradually recovered, to the great joy of all; so that in the beginning of November, she was capable of being removed, first to the house of a friend a little out of town, and then to Howrah: these changes were evidently beneficial, and she continued to improve. The doctor, however, urged the necessity of a greater change, being of opinion that nothing short of sea air would be of ultimate good. Not being able to procure a passage to Pooree, as at first intended, she, accompanied by her husband, proceeded to Saugor, to the residence of a friend where

she had on a former visit, derived much benefit to her health. The river air and change of scene had a wonderful effect, so that before they reached their destination she had nearly regained her usual strength and appetite. They remained at Saugor nearly a month, every day improving; so that she who a few days before was at the point of death, had now the picture of health in her countenance.

They returned home in the beginning of December, and greatly surprised their friends by their healthy, improved and cheerful appearance. On Friday, the 4th of December, both entered on their duties at the school, expecting in a few days to have the annual public examination. But alas! what are appearances, and what do we know of futurity! Only three days transpired when both suffered a severe attack of fever; supposed to have been caught while at Saugor. Both were attacked, together with the servant that accompanied them, on the Saturday evening (5th). The next day, though very unwell, they made an effort to attend the Sabbath-school, but on their return were obliged to retire to bed. On Monday both became much worse. With Mr. Penney the fever soon yielded to the power of medicine, and on Friday, he was able to see Mrs. P. Over-exertion, however, occasioned a relapse, by which he was brought very low, and kept from seeing her for a week longer, when he was again restored, so as to leave his room, and on the following Sabbath to attend the public worship of God. With Mrs. Penney it was much otherwise: the violence of the disorder varied, but its character was but little altered, until about the end of the second week, when its symptoms abated, and hopes were entertained that she would speedily recover. So favorable was the apparent change in her disorder that on the Sabbath-day the Doctor considered her almost out of danger.

The fever, however, returned during the night, and before morning completely altered her countenance. On her husband's entering the room she smiled, and congratulated him on his speedy recovery. When the windows were opened, she seemed to rejoice in the beauty of the morning. It was the last morning she noticed on earth. "I could perceive," wrote Mr. Penney, "from her appearance, that she had passed a tempestuous night. I then began to lose all hope of her recovery. What she had frequently expressed respecting her dissolution, rushed with all its force into my mind. I began seriously to think how I could bear the trial of parting with her, who had been my comfort and companion for so many years. All our past enjoyments seemed to pass before me like shadows. I was dumb, and waited with anxiety to hear what encouragement the doctor had to offer. The disease wrought powerfully on her frame during the following night



There was life, and she was able to speak. Sometimes she would become a little animated, sufficiently so to encourage hope, but it was a *forlorn hope*. She was happy and resigned, ready to be offered up. She requested Mr. W. H. Pearce to sing 'Come, ye sinners, poor and wretched,' 'There is a land of pure delight,' with some others, in which she joined with amazing strength of voice." Mr. Yates asked her if she had any desire to stay longer in this world, she replied, "Yes," and her reason being asked, "That I may serve and glorify God: there is work to be done on earth, which cannot be done in heaven." Mr. Yates then added, "But if it should be the will of your Heavenly Father that you should depart?" "O then," she replied, "I am perfectly willing, and trust I have a desire to depart and be with Christ, which is far better."

On Tuesday she continued growing worse and worse. Death was making rapid strides. This day she was sensible only at short intervals, and could but just recognise her friends. Notwithstanding the weak and disturbed state of her mind, nothing escaped her lips but what savored of religion. In one of her lucid moments, Mr. Penney asked if there was any thing she particularly wished done, she replied, "Nothing; I only wished to love you all more." On this day, Dr. Carey called and prayed with her. He appeared to be much affected, as he always entertained the highest regard for her. She said to Mrs. G. Pearce with great cheerfulness, "Come, and see, I am not afraid to die." When she saw Mr. G. Pearce, she requested him to sing "Jesus, I love thy charming name," &c. It was with "a lisping, stammering tongue," and with a faltering voice, that she sung through this beautiful hymn. When she came to the words, "Dying, clasp thee in my arms," she lifted up her pale hands, and clasped them with energy and joy, raising her voice at "*antidote of death*." This was her last effort. Before evening, except at short intervals, her faculties were gone, and she seemed only to doze and breathe. At last on Thursday morning (December 24th, 1829,) in the 45th year of her age, she was gently wafted to the fair coasts of immortality, and entered an eternity where the sun never sets, where Christ himself is the glory and the sun.

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## JOSEPH ANTRIM WEBB.

THE subject of this narrative was a native inhabitant of Mohelakalah, a village in the Chenoor talook, of the Cuddapah district. The name of his father was Vernapah, a Gooroo or teacher of the worshippers of Ramah, by whom he was supported; and his mother's name was Solamah. During the days of his boyhood, he paid very little attention to his idolatrous creed; but, as he advanced in years, he began to learn the religious institutes of his forefathers. When about the age of sixteen, his father got him married, and soon after died. About this time he became desirous of learning to read, and finding a Butranjoo (an inferior poet) willing to teach him, he commenced; but before he knew even the characters of the Teloogoo language, the Butranjoo left the village.

Hearing that the missionaries had established a free day school at Cuddapah, he went to that station and attended the school. In process of time, having learned to read, he diligently applied himself to peruse the word of God, and religious tracts. Having thus become acquainted with the Christian religion, he was gradually convinced that his own religion was false.

Not long after, a school room was built at Patha Cuddapah, and, as he manifested a strong desire to embrace Christianity, he was employed in the capacity of a teacher, in which he labored with great activity, at the same time regularly attending the means of grace. In course of time, he was made sensible of his lost condition as a sinner, and was led to seek pardon and justification through the blood and righteousness of Jesus Christ. After giving satisfactory evidence of grace and piety, he was baptised and received into church-fellowship.

A short time elapsed, and he was employed as a reader, and subsequently as a catechist. He was a zealous, devoted, and acceptable preacher, was known for consistency and uprightness, and was made the honored instrument of leading some "from darkness to light, and from the power of sin and Satan to serve the true and living God." He was a loving husband and affectionate father, and kind and courteous to his fellow-countrymen. During the lingering illness of his wife, he very affectionately attended her, endeavoring by all means in his power to alleviate her sufferings, and, from time to time read to her the word of God, and prayed with her.

weeks by that of an infant child. Under these painful dispensations, he bowed with filial submission to the divine will. In September, 1847, the distressing disease of which he died, first made its appearance. He suffered much, but bore it all with exemplary patience and resignation, and calmly anticipated his dissolution. During his illness, the missionary often visited him, and, on one occasion, after solemnly resigning into his hands the charge of his three beloved children, he said to him,—“ I am resigned to the will of my heavenly Father—if he raises me up from this bed of suffering, I am resolved with redoubled vigor to labor for His glory ; but if He designs to call me to Himself, His will be done.” Several of the members of the church visited him during his illness to read the word of God, converse and pray with him. When he began to grow worse, and knew that he should soon leave this world, he sent for his relations, and giving each of them a little present, addressed them and said, “ I have now done with the world, and all worldly affairs—seek the Saviour, and do not neglect the salvation of your immortal souls.”

On the evening of Friday, the 22d of October, as he grew worse, the missionary went to see him again, and perceived that his end was drawing nigh. Many of the Christians were present ; and the missionary repeated several promises adapted to his circumstances, from which he appeared to derive strength, comfort and peace : he said, “ I am prepared for death.” A few hours before his decease (October 23d, 1847), he requested to be raised up, and, leaning on a chair, he prayed, committing his soul into the hands of the Redeemer. He ceased and gently breathed his last.

## WILLIAM GRANT. ✓

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OF the birth and parentage of Mr. Grant, we have no information. Nor can we give any account of his early years before he arrived at the age of sixteen. When about that age, Mr. Grant says, "I formed an intimacy with a young man who was a Deist, and who has often boasted of his having made me an infidel. With him I read Voltaire's Philosophical Dictionary, and we united in ridiculing the followers of Christ as fanatics, and persons under the influence of the grossest delusions, rejoicing that we were liberated from what we esteemed the prejudices of the vulgar. Under the influence of these opinions, I made every effort in my power amongst my acquaintance to bring the Bible into contempt."

After continuing two years in this state of mind, he was partially reclaimed by reading Dr. Priestley's History of the Corruptions of Christianity, which was put into his hands by an Arian; but his heart, as he says, being the same, he soon relapsed into his former principles, and even proceeded farther; having been led to disbelieve the existence of a future state, he was fully prepared for Atheism, and read every thing he could meet with in its favor. "And now," as he with sorrow afterwards observed, "there was no sin which I could not commit without remorse. I uttered the most horrible blasphemies, and endeavored to bring all I knew into the same state of mind. I have reason to be astonished that I was not made a monument of eternal vengeance. 'Bless the Lord, O my soul, and all that is within me, bless and praise his holy name, for he hath redeemed me from destruction, and crowned me with loving kindness, and tender mercies!'"

The lengths that he went in sin, while an Atheist, were great; but they would have been much greater, as he has remarked, if God had not laid him under restraint, by an ill state of health, which at that time attended him. He frequently felt the inconsistencies which attached to his atheistical principles, and by looking more closely into the writers from whence he had received them, perceived their falsehood. Also, by an attention to natural philosophy and anatomy, he saw such evident traces of an intelligent First Cause, in the works of creation, and especially in the structure of the human body, as convinced him of the being of a God.

Soon after this, being one day in a bookseller's shop, he met with Mr. Marshman, a member of the church at Broadmead, Bristol. Observing Mr. M. to take up a Latin dictionary, he asked him whether he understood that language; and finding that he did, he requested some



long before he began to sneer at the absurdities of Calvinism, and particularly the doctrine of the atonement ; and though he affected to pass for a Socinian, and not wholly to reject the Scriptures, yet it was easily perceived that he had no great reverence for their authority. His friend avowed his principles, and defended them, declaring his only hope to rest on the atonement of Christ, and entreated him seriously to consider the state that he was in. This was followed by a train of serious reflections. He was persuaded also to attend the public worship of God, which he had hitherto neglected. A sermon which he heard at Broadmead, from Psalm xiv. 1. 'The fool hath said in his heart, there is no God,' had some considerable effect upon his mind. He had repeated conversations also with his friend, Mr. Marshman, who insisted on the spirituality of the divine law, and the necessity of God's discountenancing transgression ; and argued hence the impossibility of a sinner's finding the life of his soul at his own hand, and the absolute necessity of an atonement. These conversations, with other means of grace, proved successful, under the divine influence, in bringing him by degrees to acknowledge the divinity of the Holy Scriptures, to abhor himself as in dust and ashes, and to believe in the Lord Jesus Christ for the salvation of his soul. In a little time he was baptised, and became a member of the church at Broadmead.

After this, hearing for the first time of the Mission to Bengal, and being previously acquainted with the vast populousness of that part of the world, he rejoiced that there were men found who felt such compassion to the souls of the poor heathens. He then read the particulars of this Mission, and was possessed of more enlarged views of the undertaking. From this he felt a desire to engage in it. Having reflected seriously upon it, and mentioned his thoughts to Mrs. Grant, he at length communicated them to his pastor, and through him to the Society.

From the time that Mr. Grant had expressed his desire to become a missionary, his friend, Mr. Marshman, felt his heart inclined to accompany him. They were both accepted by the Society, and sailed for India, on the 25th of May, 1799, in the *Criterion*, Capt. Wickes, together with their companions in labor, Mr. Ward and Mr. Brunsdon. Mr. Grant passed through the fatigues of the voyage, and reached the field of action, on the 13th of October, 1799 ; but was removed by death ten days after his arrival. The feeling expressed by Mr. Ward seems to have been general on this occasion. He says : " I know not when any death so affected me. We were all overwhelmed with sorrow, consternation, and disappointment. I know not when I felt so forcibly the apostle's words : ' How unsearchable are his judgments and his ways past finding out ! ' " He died at the age of 25.

## STEPHEN ROBERTS.

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STEPHEN ROBERTS, the son of Richard and Elizabeth Roberts, was born in the year 1793, at Wickbury, near Fordingbridge, Hampshire, where he followed the occupation of a laborer, until his twenty-fourth year. His parents gave him no education, for he did not know the alphabet before his conversion. Being brought up in perfect ignorance of the ways of God, he neglected his own soul, and openly walked according to the course of this world, walking in the paths of vice with impunity, loving the creature, and neglecting the Creator, God blessed for evermore.

He enlisted into the 38th Regiment, H. M. Service, on the 5th June, 1817, at Gloucester; and in the year 1818, he arrived at the Cape of Good Hope, where he gave himself up to all kinds of wickedness, and became a complete votary of the world, the flesh, and the devil; being truly without Christ, and without God in the world.

The prominent features of his character at this time were swearing and drunkenness: these were his besetting sins. It is said that he has been three and four days successively, and that frequently, in this horrid state. I have heard himself say, (says the author from whom the present notice is derived) that once when in this state of inebriety, he committed a most heinous sin, a sin which he never after his conversion spoke of, but with shame:—he permitted himself to be laid out as a corpse, stretched on a cot, and carried round the barracks, by his dissipated associates, while they played the dead march. In this abandoned state he lived until his twenty-ninth year, without a desire of reforming, but sometimes under great convictions: for he often said that in his sober moments, awful reflections would agitate and terrify his soul; and that when any person died, he would pass sentence on him in his own mind, saying, “If that person had lived a pious life, his spirit would now have been happy in heaven.” These convictions, though often drowned by sin, ended in his conversion, for when the appointed time of the Lord was come, He convinced him of his danger, “to the praise of the glory of His grace.”

To appearance, he was one of the last persons, whose heart we could have expected would be changed; but that which is impossible with men, is possible with God. Such is his divine will and mercy, that he often passes by those who are apparently not far from the kingdom of

tifying power of his Spirit. Such was the display of his spontaneous love towards the subject of this narrative ; for there was nothing in him, which could possibly merit the divine favor, but the reverse. It must solely be ascribed “to the praise of the glory of His grace, wherein he hath made him accepted in the Beloved.”

He arrived in Bengal in 1822, and proceeded to Berhampore, where a religious society was formed, and the frequent solicitations of a pious soldier named Enoch Coleman,\* of the same company, (who afterward became his comrade,) prevailed on him to attend the chapel : and it was not in vain. Then for the first time in his life, he bent the knee at the footstool of mercy, where the sunshine of grace beamed on his soul, and the rays of divine love softened his impenitent heart, dispelled the darkness of his mind, and removed the enmity of his soul. The spirit of God operated effectually to the regeneration of his heart, and filled him with most bitter sorrow for his complicated guilt, the remembrance of which was grievous, and a burden intolerable for him to bear. Now the breath of prayer incessantly ascended from his weary and heavy-laden soul, for his convictions were great and many : and often has he been amazed at the infinite mercy, and long forbearing patience of God, exercised towards him, in not plunging him into the horrors of the nethermost pit of perdition. He began to see the evil of sin, and to feel a true sense of the depravity of his fallen nature ; and daily without intermission, he would with fervency invoke the God of mercy, to pity and forgive a rebel sinner, through the invaluable atonement of the Saviour.

He in a short time became a member of the society, and continued an exemplary ornament of the same, adorning the gospel and religion of Christ, by walking worthy of the vocation wherewith he was called ; for the power of divine grace was evidently manifested, and illustriously displayed in the whole of his walk and conversation.

Sincerity from the commencement of his Christian career unto the end, shone with a resplendent lustre ; it might have been truly said of him, “Behold an Israelite indeed, in whom there is no guile?” All his actions were sincere and disinterested, springing from the pure fountain of a Saviour’s love. For the period of eleven years, in the sincerity of his heart, he served God, and apparently he never deviated from the standard of rectitude and virtue. As soon as he began to serve God, he stood in the midst of the public barrack, and solemnly told his associates, that he would have no more to do with them ; this vow, by

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\* Enoch Coleman was a most pious, humble and exemplary Christian ; he was

grace he kept. Often was he solicited to accept promotion, but he always declined, on account of its having frequently proved a snare unto others. The love of his Lord and Master constrained him to maintain an aversion to liquors. Often have his comrades endeavored to induce him to break his word by urging him to drink, but in vain ; he would say, " I have said *no*, and I cannot violate my word."

His humility was great, he endeavored to copy the example of his Saviour, who said, " Learn of me, for I am meek and lowly in heart." At all times he possessed a deep sense of his guilt, and low thoughts of himself ; he was abased in his own eyes, and always called himself an unprofitable servant, and the chief of sinners. His prayers at all times were marked by a strain of the deepest humility, and reliance on the merits of Christ for acceptance.

His persevering spirit of piety was great and genuine. He continually pressed forward. He never fell into open sin, and dreaded the least deviation from the path of duty. During the expedition to Burmah, in 1824 and 25, where many and great were the trials and sufferings he was called to endure, he like a good soldier of the cross, conquered them all. While many around him drew back, he continued firm and loyal, in season and out of season. He always revered the ordinances of God, and punctually attended them : his delight in prayer was very great, he every day enjoyed the means of grace, and in the hottest season of the year he would go to chapel, two or three times a day, for secret devotion, notwithstanding its great distance from the barracks.\* Prayer was his delight, every means of grace was a Bethel to his soul, and he experienced with the poet that, " Prayer ardent opens Heaven, lets down a stream of glory on the consecrated hour of man in audience with the Deity."

Reading the Scriptures was his constant employ and delight. Like Job, he valued them more than his necessary food : and like David, he appreciated them above fine gold, and they were sweeter than honey, or the honeycomb, to his believing soul. It was his constant aim to pay an unfeigned and uniform obedience to all the commands of God, his Heavenly Father, knowing that Christ left an example, that he should follow his steps.

His other books were few ; and next to the Bible, Dr. Doddridge's " Rise and Progress of Religion," was his favorite. Frequently he would read it with great delight, and endeavor to experience its contents.

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\* He had an impediment in his speech : in conversation and reading it was very perceptible, but singular to say, that in prayer, it could not be observed.



He always enjoyed good health, and he appreciated it as a great blessing, with his usual spirit of thankfulness. On Wednesday, the 3d July, 1833, he felt a little unwell, but could not account for it. He still attended his usual duties, and that evening he read the 11th and 12th chapters of the gospel of St. Mark, and went to prayer with a member of the Society. It was a solemn and consoling occasion. After prayer, he spoke freely and long upon the love of Jesus, and the bright prospect of the eternal world. At night he opened the public services with a solemn prayer, in a low and mournful manner. On being asked, what ailed him, he did not complain; but said he should be better in the morning. That night, however, about 12 o'clock, he was seized with the cholera, and was taken to the hospital, where every possible attention was paid him. About 9 o'clock next morning, when he saw the missionary, with his usual smile he said, "My poor tabernacle is going." He replied, "Fear not, soon your race will be finished; and a crown of glory awaits you." He pressed the hand as a token of the truth of what he asserted, for he could not speak at that moment, through the excessive pain of the disease. He lingered for a few hours, calling on his Saviour at intervals, and saying, "I feel very easy; soon all my trials will be over." About 12 o'clock A. M., on Thursday, in the fortieth year of his age, his happy spirit, in the steadfast assurance of faith in Christ, and with a hope full of immortality; took its flight to that rest which remains for the people of God.

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## JOHN SMITH.

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JOHN SMITH was the son of Mr. James Smith, who at that time had a nursery at Duckerfield near Ashton-under-line. He was an excellent and zealous man, opening his house for the preaching of the gospel.

His son, the subject of the present sketch, was not of a religious character, when his devoted sister, Mrs. Moffat, embarked for Africa—but when her father gave his consent to her going, she said, in a spirit of humble confidence, “Father, God will for this give you the life of your son;” and this, which was uttered with a kind of prophetic assurance, was, no doubt, followed up by much and earnest prayer: and before long, the venerable parent who had surrendered his daughter to the service of God in the gospel of His Son, had his heart gladdened by seeing that his beloved son was not only turned to God, but was preparing for the gospel ministry.

Mr. Smith studied at Blackburn, in Lancashire, under the tuition of the excellent Dr. Fletcher, who was called to his rest and his reward, soon after the time when his pupil closed his earthly course. After having studied at Blackburn, he settled at Hulme near Manchester, and was married to Miss Eccles. Mr. Smith continued at Hulme about four years, preaching the word.

In 1828, he came to India, having been previously married a second time. The lady’s maiden name was Sarah Marsden, a person of no common excellence and possessing qualifications both intellectual and spiritual, which eminently fitted her to become the companion and helper of a Christian missionary. They arrived at Madras in August, 1828, having had as the companion of their voyage, the excellent and devoted John Adam, whose missionary career was short, but most devoted.

Mr. Smith, soon after his arrival, took temporary oversight of the church and congregation in Davidson’s Street, and in the early part of 1829, the church having had an opportunity of fully appreciating his character and ministry, the pastoral charge was definitively transferred him, and in February of that year, he was publicly recognized as minister of the church and congregation.

In June, 1831, Mr. Smith was deprived of his estimable partner; a stroke which was most deeply felt.

Deep concern for the spiritual welfare of the families of the congregation to whom he ministered, led to the establishment of the Christian Instruction Society, the design of which was to make arrangements for the regular and profitable visitation of the servants, and others who

needed instruction in Tamil, by native teachers employed for the purpose. This society continued three or four years.

In 1834, he was again surrounded with the comforts of domestic life, having been united in marriage with Miss Bifield. In May or June, 1835, his health so decidedly failed, that he was obliged to leave Madras for Bangalore, where he continued till February of the following year. Subsequently to this period, Mr. Smith projected a school, designed to afford a superior education to young persons of his own immediate religious connexion, and any others who were desirous of availing themselves of the same advantage. This, however, continued only for a few months. At one time he had a class of young men under his care, who were instructed by him, with a view to their being ultimately employed as preachers of the gospel; and several of them have since been fully introduced to missionary labors. Indeed it may be truly affirmed, that in whatever way he was able, either to do good himself, or to put others in the way of becoming useful, his deep feeling of the value and danger of immortal souls, engaged the determined employment of all his energies.

In the early part of the year 1837, the church in Davidson's Street was blessed with "a time of refreshing from the presence of the Lord," and in that season of revival the ardent soul of Mr. Smith felt itself in an element well suited to his holy and heavenly sympathies. The fruits of that season were, in general, such as proved to be real and abiding.

After repeated illness, it was judged necessary, in the year 1839, for Mr. Smith to return to England; but while there, India, and the work of God in India, had his heart. He published a volume designed, by an exhibition of facts, to stir up the Christian church to feel for the wants of this immense field; and for this he spoke and labored in various parts of the United Kingdom. But his heart longed to return to this land of his adoption, even while friends doubted whether his over-wrought frame had been sufficiently calmed and restored, to warrant his again coming forth. He longed to make the experiment, and leaving his beloved partner and family, he again came to India, that he might make trial of the climate, and judge how far it was likely he could again labor in this dark land. After his arrival, he visited the Cuddapah Mission officially, and last of all Vizagapatam, to bear part in "laying on of the hands of the presbytery" upon two brethren whom he had been mainly instrumental in introducing to evangelistic labors. From that labor of love he was not permitted to return; and it must be felt that there is in the case a kind of *ordaining for the dead*, which will ever cause an air of deep solemnity to rest on the whole of that ministerial consecration.

Ever after his return to India, Mr. Smith appeared to be as in a flame of love and zeal, and it may be doubted whether he would not have soon found that the labor and excitement of his various efforts, were too much for his enfeebled frame. Still, the result of the experiment was on the whole in favor of his continuance, and before very long he would have begun to cherish the idea of here setting up his tabernacle, and of having the society of his beloved partner. But the Lord whom he loved, and whom with so much delight he served, ordered it otherwise; and bade the messenger of death—the angel of mercy—await him on the waters, which it had been hoped would have soon borne him back again to friends and brethren, whose arms and hearts were longing to welcome him.

Of a naturally ardent temperament, he seemed to have thrown all his ardor into religion. To a good degree, he was uniformly ‘fervent in spirit, serving the Lord,’ and never seemed to count anything too much to do for Christ and his cause; but when he found any special encouragement, when there was a religious revival among his people, as the writer well recollects, then his very soul seemed to take fire, and he was incessant in his exertions. He might at such a time almost adopt the words of David, speaking as a type of Christ,—‘The zeal of thine house hath eaten me up.’ It being once said to him that a certain minister at home had objected to becoming a missionary, because he thought there would not be sufficient excitement; he said very earnestly, while his eyes glistened, “*excitement, excitement, I am eaten up by excitement!*”

Not only was he abundant in labor when especially excited, but his zeal was of that kind, which prompts to constant efforts, and his habits of body and mind were all active. This is evident from the amount of his labors. As pastor of an English church and congregation, he had duties to perform which in an Indian climate are generally considered sufficient to occupy the whole time of a minister. But while there was no marked neglect of any of them, he studied the Tamil language, so as to preach in it with a good degree of acceptance and intelligibleness, and *did*, latterly at least, preach in it once or twice a week; besides superintending schools, distributing tracts in the bazars, and performing other missionary labor in that language.

In addition to these stated labors as an English pastor and a missionary to the natives, he had a variety of other work thrown upon him. He was not only for some time Secretary of the Madras District Committee of the London Missionary Society, but for several years one of the Secretaries of the Bible Society, and at two different periods, for a short time, the principal Secretary. For some years he was also



Secretary of the Religious Tract Society, devoting much strength to it ; and for a still longer period he was Secretary of the Tamil Revision Committee of that Society, and Conductor of the Tamil Magazine, as well as a Member of the Revision Committee in Tamil for the Bible Society, when the New Testament, translated by Mr. Rhenius, was undergoing revision. He was also for two or three years the principal conductor of a small quarterly Magazine, called the "Missionary Register;" the author of a small volume, entitled Letters on Mental and Moral Improvement, designed for the benefit of East Indian Youth, in whose welfare he felt a deep interest, and for whose improvement, at one time, he delivered a series of lectures on various important subjects ; and the compiler of Memoirs of Mrs. Smith, his second wife. At the same time, he was acting as tutor to a class, sometimes consisting of only one or two, and sometimes of six or more, young men in his family, preparing for the missionary work ; of whom, five at least—the Reverend Messrs. Bilderbeck, Nimmo, Bower, Johnson, and Dawson, were ordained missionaries. Assisting in the ordination of two of these was the last public act of his life.

Besides his efforts already mentioned, for bringing forward laborers and training up missionaries—the Native Education Society School, which owed its origin principally to him, is a prominent instance.

He was naturally generous. No single word perhaps better expresses his natural disposition, whether as regards his feelings or his purse. The same general trait was manifest in his religious character. Indeed it was owing to his advice and almost intreaty, that the American Mission was commenced at Madras ; and had the same number of missionaries come from his own society, he could not apparently have been more gratified. The same feeling was manifested towards the German missionaries.

The last characteristic which we shall mention is, he was prayerful. While, on account of various and pressing occupations, he could not command his hours for close study, so much as he could wish, he seemed to realize the truth of Luther's maxim ' Bene orasse est bene studuisse.' To PRAY well is to study well. One who knew him used to say that he frequently got his text for a sermon when on his knees, just before going to the chapel, referring of course to his more strictly extemporaneous efforts, when pressed for time.

In the course of the principal religious revival which blessed his ministry in Davidson Street, he seemed to get new views of what is meant by 'wrestling with God in prayer.' Referring to a remark made at that time, by a missionary brother, which had given offence to some—viz. that in the intercession of Moses with God for the Israelites, he so

prevailed that the Almighty (with reverence be it said) appeared unable to resist, even as a little child;—he added, yes, and it was said with reverence, by that dear brother, as the big tears rolled down his cheeks; and however faulty may have been the form of the expression, he *knew* the blessed truth it contained, and I *learned* it. There was then certainly wrestling and prevailing prayer. He mentioned a sermon which he preached in this place, and also at Poonamallee or Tripasore, or perhaps both, and afterwards frequently in England.—“Oh! that sermon,” said he, “was *prayed out*, that was a revival sermon; and I never preached it without some evidence of the presence of God with me, as when it was first composed.” It was this spirit of prayer which caused his labors to be blessed to the conversion of many souls in his English congregation, and some among the Natives, who will be ‘his crown of rejoicing’ before the Lord, ‘when he shall come to be glorified in his saints, and admired in all them that believe.’

It must be acknowledged there is something particularly painful to survivors, in the manner of his removal from them. Mr. Smith had been engaged in an ordination service at Vizagapatam, and was returning in the bark *Favorite* to Madras, when it is supposed that the vessel foundered at sea, for she was never heard of. Might some of them but have stood by his dying pillow, have heard his last accent, and received his parting directions, there would have been a definite and satisfactory termination of a lovely and bright career; but a cloud rests upon his closing scene, and the Lord has buried him, we know not where: thus calling our thoughts upwards towards himself, and sending them forward to the day when ‘the sea shall give up its dead,’ and when all who have been here the united laborers of God, shall be glorified with him who loved them, and whom they delighted to honor.

## BENJAMIN.

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BENJAMIN'S Hindoo name was Madhu. He was an orphan, adopted by an uncle at the early age of six months. He was for some years a pupil in a day school at Chinsurah, and afterwards attended for a short time at the free school in the same place, where he learnt to read a little in English. When he was about sixteen, his uncle, a true Hindoo, though well acquainted with the theory of Christianity, brought him to the notice of the missionary, in whose service he himself was.

After a few weeks, he became ill, and for a long time his life was despaired of; and as he was under the care of his uncle's wife, a strong objection was made to his being visited by the missionary. Much anxiety was felt for his spiritual welfare; but prayer was the only resource open to those who desired his salvation. It pleased God to hear their prayer; and contrary to all expectation, he was raised up, as it eventually proved, to the obtaining of the blessing which had been so ardently desired for him.

When he was sufficiently recovered, he was received into the service of a Christian family, where his education was carried on, and his knowledge of English increased. Frequent conversations were held with him on the all-important subject of Christianity; and he seemed to feel a conviction of its truth and importance, as well as to perceive the folly and wickedness of idolatry; but his heart remained unaffected by the truths of which his judgment approved, and, when urged to decision, he would frequently reply, "I am not prepared to give up my caste." Notwithstanding this state of apparent indifference, he manifested very affectionate feelings toward the family in which he lived, and often expressed these feelings in the most simple and engaging way, being remarkably free from the deceit and dishonesty so common among Hindoos. He also showed his esteem and value for the instruction he was in the habit of receiving, by bringing other youths with him to his reading lessons, for whom he modestly requested the same privilege which he enjoyed; but probably the influence of his uncle prevented him from giving any hope to those around him, of his speedily entering the Christian church.

While in this state of mind, the providence of God opened a way for his removal to Burdwan. By this means, he was removed from heathen influence, and placed under regular religious ordinances; and

is the appointed and all-powerful means, through the Spirit's influence, of drawing hearts to God. He would on no account miss an opportunity of Public Worship, and was equally regular in his attendance at evening prayers among the serious Christians in the Mission Chapel. During the sermons, it was usual for him to take his place near the missionary, from whom he scarcely ever was seen to take off his eyes. When these things were perceived, little was said to him in private; the Word of God was left to work its own way, accompanied by earnest prayer for the manifestation of that grace, which was able to make it efficient.

At length, he ventured on the first step toward renouncing caste, by beginning to eat with one of the Christians in the Mission Compound; and, a few weeks after, he expressed his intention of becoming a candidate for Baptism, as soon as he had acquired a better knowledge of the Scriptures. For several weeks he studied diligently for this purpose; and at the close of this period, he appeared very deeply convinced of the necessity of faith in Christ, as the means of obtaining eternal life. The attentive perusal of God's holy book had evidently made him, as it is able to make others, *wise unto salvation*. He solicited admission to the Christian church, and after passing through a thorough examination in the presence of the "little flock" which he desired to join, and having exhibited an uncommon degree of acquaintance with Christian doctrine, he was received.

Much was hoped for in regard to him, and an extended and useful ~~course~~ was anticipated. But He, whose ways are not as our ways, saw fit to disappoint such expectations, and to cut him off, as a beautiful flower, in the very morning of his days. During the short period that intervened between his baptism and his death, nothing particular occurred. Yet there was an evidence of a transformation of the inner man, and that of a peculiarly satisfactory nature.

On Friday, the 14th of November, 1834, he first felt indisposed; and being considered as the subject of fever, was treated accordingly. After a few days, however, his disease assumed another and a more alarming aspect, and it was then that he began to manifest the value of the principles which he had been led to adopt. His frequent and affectionate inquiry was for those who had been the instrument of his salvation; and his proofs of regard for them were continually manifested in a way that might truly be called refined. Once, in a fit of delirium, he conversed with his Minister in the familiar style, common among natives to each other. On the return of consciousness, he, on hearing of the circumstance, immediately requested a visit. "Sir," said he, "I am grieved to hear that I made use of an improper expression."



toward you ; I feel very sorry for it ; will you forgive me ?" Upon a repeated assurance that nothing was thought of it, he felt comforted. On another occasion he remarked, " Every body is kind to me ; but it is not for my own sake, but through the regard you feel and shew toward me."

On the Lord's-day previous to his death, an excellent Christian Catechist, who acted as a father toward him, considered him dying ; and called the family, as he imagined, to witness his departure. A little wine was administered ; and he revived, so as again to be sensible to surrounding objects. His Minister then said to him, " You appear to be dying : should you like to go to Jesus ?" " O Sir," replied he, " whom else have I now but Jesus ? what earthly friend is of any avail to me ? I love you all very much, and I wished to stop to be useful to my dear mistress ; but I feel I am dying, and I do rejoice in the thought of going to Jesus."—" Do you then believe that Jesus has received you, notwithstanding all your sins ?" He replied, " Surely He has, when He says, He will, when we come to Him."—" Is He, then, your only dependance ?" Again he replied, " Whom have I but Jesus ?" He then broke out into a most earnest and affecting prayer, joining his hands in supplication, and closing his languid eyes, " Oh yes, Jesus ! dear Jesus ! thou art my Saviour ! Come, O come quickly, and save me ! Send thy holy angels, and take me to thee."

In this strain he continued for some time, till all around were in tears. He then suddenly opened his eyes ; and perceiving Mrs. Weitbrecht weeping, the tears quickly rolled down his own faded cheeks. " Oh," said he, " there is Mrs. Weitbrecht, my dear Mrs. Weitbrecht crying for me !" Then seizing her hand, and pressing it to his mouth, he added, " Do not cry for me, my dearest friend : this is a good day" (Sunday) ; " I will go to Jesus to-day. When I am dead, then cry, but not now." He inquired for some Christian girls, to one of whom he was to have been united at a future time, and requested that they might be called. When they came in, he said, " I have much that I wished to say to you, but now I cannot say it ; only pray, pray very much." Such and similar expressions he was continually uttering, while reason held her seat ; but the violence of his disease caused his mind to wander much. He revived so greatly after this, that hopes were entertained that he might again rally ; but they were disappointed, for he speedily sank ; and on the 25th of November, 1834, he resigned his soul to Him, 'whom, having not seen,' he loved, and whom he now beholds 'face to face.'

